The Living Church

A Weekly Record of its News its Work and its Thought

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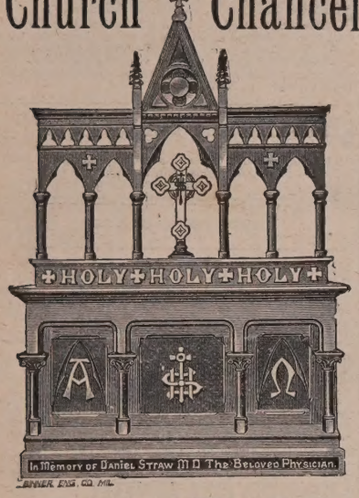

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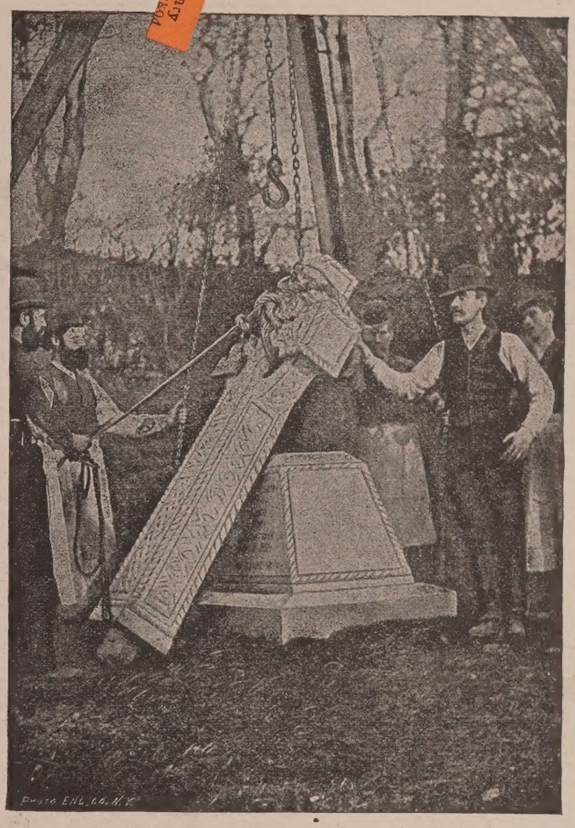

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(For other Schools see page 302.)

The Living Church

Saturday, July 22, 1893

News and Notes

THE REV. JOSEPH B. CHESHIRE, JR., D. D., rector of St. Peter's church, Charlotte, N. C., has signified his acceptance of the office of Bishop-coadjutor of the diocese of North Carolina. Upon approval by the bishops and standing committees, he will be consecrated in Calvary church, Tarboro, of which his father has been rector for over fifty years, and is now rector *emeritus*.

MR. ARTHUR CHRISTOPHER BENSON, son of the Archbishop of Canterbury, will shortly publish a volume of poems of which report speaks highly. Mr. Benson's poetical gifts have hitherto been known only to his friends, but as the author of a life of Archbishop Laud he established his position as a prose writer. He published his "Memoirs of Arthur Hamilton" pseudonymously, and but few discovered the fact that Hamilton existed only in the imagination of "Christopher Carr."

THE SWEDISH BISHOP von Scheele, who is in this country as the official representative of King Oscar II, if his movements and utterances are correctly reported, is not looking with any particular interest to Christian unity on the basis of Catholic creeds and apostolic order. He seems to see nothing irregular in the Swedish congregations in this country so long as they cling firmly to Lutheranism. At the jubilees which are being held in various places under his auspices, much is said of the Lutherans as a great Protestant denomination, but nothing of the Swedish National Church as the ancient Church of Sweden coming down from St. Ansgarius. Perhaps, after all, the Swedish theologians do not make that claim. They seem to be satisfied with Luther and the Reformation.

"ORDAINING or consecrating a bishop." This is the title of the canon, and in the Book of Common Prayer we read: "From the Apostles' time, there have been three *orders* of ministers in Christ's Church, bishops, priests, and deacons." The word "ordain" cannot be mistaken. It declares the placing or setting in one of these three orders. "Consecrate" is a more general term. It may be applied to the laying on of hands, as when Barnabas and Paul, already apostles, were set apart for a special missionary work—Acts xiii: 2, 3. Some of the Protestant denominations, and not a few writers of the Church of Rome, declare that the bishop is simply a "presiding presbyter," and deny the step by which he ascends to a separate order of the ministry. May it not be well to use always the right word? "Consecrate" undoubtedly means, as used in this title, "ordination," but "ordination" speaks plainly its own meaning.

THE REOPENING of St. Raphael's, Bristol, England, after sixteen years of episcopal suppression, was distinguished no less for the absence of any ill feeling on the part of those who had for so many years smarted under what they felt to be injustice and oppression, than for the brave and graceful acknowledgement of Bishop Ellicott, that his fears had been unfounded. His original action was prompted by alarm at what he took to be the Romanizing tendencies of the Catholic movement which St. Raphael's represented in Bristol. He confesses that "his anxieties had gradually disappeared as to the tendencies of the ritualistic movement." His best convictions and best belief of sixteen years ago had, in the lapse of time, given way to sober second thoughts, the very reverse of his former ones. The Ritualists were loyal after all!

THE LAST of the series of Church Club lectures, inaugurated this year in Rochester, W. N. Y., was delivered by the learned and accomplished Bishop of Northern Texas. The subject was "The Incarnation in relation to the Family, the Nation, and the World." In the course of the lecture, Bishop Garrett referred to the theological agitation of the day, and especially to that which is connected with Christian unity. He declared that the Church might purchase peace by abandoning some of its historic traditions, but such a peace would be peace purchased by suicide. The Church cannot give up its Creed or its claim to Apostolic Succession, or its Holy Scriptures, without destroying itself. It is reassuring, amid the mass of ambiguities which is being poured forth on all hands, to observe that some of our bishops see the dangers which lurk in many an alluring phrase and polished paragraph, and from time to time express themselves with plain, everyday-frankness, in the clear language of common-sense.

FOUR BISHOPS were consecrated in St. Paul's Cathedral, London, on St. Peter's Day: the Rev. John Sheepshanks, to the Bishopric of Norwich; the Rev. Dr. J. S. Hill, to the Bishopric of Western Equatorial Africa; the Rev. Drs. Isaac Oluwole and Charles Phillips, to assistant bishopries in Western Equatorial Africa. The Archbishop was Celebrant, the Bishop of London, Gospeler, and the Bishop of Liverpool, Epistoler. The sermon was preached by the Bishop of St. Andrew's. The Bishops of Liverpool and Oxford presented Dr. Sheepshanks, and the Bishops of London and Liverpool, Dr. Hill. There was a very large number of communicants and the solemn service lasted four hours. The Archbishop of Canterbury, it will be noticed, has chosen the name of Western Equatorial Africa in place of that of the Niger, for the diocese to which Bishop Hill has been consecrated, in succession to Bishop Crowther.

ARCTIC EXPLORATION is to the forefront this year. Five, and possibly six, great expeditions are about to start from as many different countries; viz: America, England, Germany, Denmark, and Norway. Of two of these expeditions the project is the discovery of the North Pole. Dr. Nansen, a Norwegian, proposes to enter, with a specially constructed vessel, the pack ice north of the new Siberian islands, hoping that the currents will carry him across the Pole, as some of the clothing of the crew of the ill-fated Jeannette was carried. Mr. Jackson, an Englishman, plans to land on Franz Josef Land and travel northward by means of sledges. The German expedition has for its object the study of the glacial phenomena of South Greenland. Dr. Ryder, a Dane, intends to pursue his former researches on the east coast of Greenland, while Lieut. Peary, who is in the front rant of Arctic explorers of the century, will explore the northern limits of Greenland and the out-lying land beyond. The Geographical Society of Philadelphia is actively interested in his going, which is purely a private enterprise; those from foreign countries are more or less receiving governmental aid. The sixth expedition will go to Arctic America for the purpose of locating the magnetic pole, if sufficient funds can be raised. This is also an American enterprise.

DEATH has again invaded the ranks of the episcopate, the Rt. Rev. Alexander Gregg, D. D., Bishop of Texas, having entered into life eternal on Monday, July 10th, at his residence in Austin, Texas. Wise, earnest, faithful, and self-sacrificing in his labors for the upbuilding of the Church, and ever loyal to her ways, he was beloved both within and without the Church. As first Bishop of Texas, he did pioneer work in an enormous field, and as trustee and afterwards chancellor of the University of the South, at Sewanee, Tenn., he was deeply interested and very active in the building up of that institution. Born in South Carolina in 1819, Bishop Gregg was in early life a lawyer, but later studied for Holy Orders. He was ordered deacon in 1846 and priest in 1847. He was rector of St. David's church, Cheraw, S. C., for thirteen years, his only parish. In 1859 he was consecrated Bishop of Texas, Bishops Bedell, Odenheimer, and Whipple being consecrated at the same time. Bishop Whipple is now the only survivor. In 1874, the division of Bishop Gregg's enormous field into two jurisdictions and one diocese was made, Bishop Gregg retaining the diocese. He received the degree of D. D. from South Carolina College in 1859. He was the author of a History of South Carolina, some most valuable charges, addresses, and sermons; he also wrote the history of the Church of Texas in the Church Cyclopædia, which is acknowledged to be one of the most valuable contributions to that useful work. The funeral services were held on Wednesday, July 12th, in St. David's church, Austin, conducted by Bishop Kinsolving, assisted by the Rev. T. B. Lee, rector of St. David's; the Rev. S. M. Bird, of Trinity church, Galveston; the Rev. Messrs. F. S. Leigh, B. A. Rogers, R. S. Aves, J. C. Waddill, W. W. De Hart, the Rev F. R. Starr of Western Texas, and the Rev. Edwin Wickens representing Northern Texas. After the services the body was conveyed to the Central Depot, and taken to Cheraw, S. C., where it was interred on Sunday, July 16th, the services being conducted by the Rt. Rev. George Herbert Kinsolving, now Bishop of Texas.

The Opportunity in Southern Florida

ORLANDO, FLA., June 29, 1893.

DEAR LIVING CHURCH:—I snatch a moment to say a word about the work in my jurisdiction. I think some light may be thrown upon the subject additional to what my dear reverend brother and highly valued archdeacon had when he addressed you recently.

There can be no doubt as to the need of a larger appropriation. One fact alone is sufficient to demonstrate that need, viz: the entire appropriation of the Board and all that the Woman's Auxiliary could raise were absorbed by those already at work, and yet I had five groups of places vacant, and a missionary serving six places and wishing to add three more, required an assistant in his work. But I have learned that the General Board conscientiously and sympathetically is doing its very best and cannot increase appropriations until the Church at large awakes to the importance of the occasion and enables the General Board to meet the demand of the situation.

I have not been disposed to "sulk in my tent", but have taken hold in earnest and think I can truthfully say that the work of the Church, generally, is progressing. It required four and one-half months' constant going to complete one round of my jurisdiction. I appealed everywhere for offerings, at the bishop's visitation, to a special mission fund, to be used where he found greatest need. It may be the "new broom" result and so not be continued in same proportion at subsequent visitations, but the response has been for this first round in the neighborhood of seven hundred dollars. Then, I am finding earnest, self-denying men and have great promise of getting permanent men in the different fields of labor. Of the vacant groups referred to, Rev. J. Taylor Chambers takes charge of Leesburg, Chetwynd, and Montclair in September; Rev. C. E. Butler takes Barton, Ft. Meade, and Arcadia the same month; Rev. J. B. Trevett has already taken charge of Clearwater, Dunnedin, and Tarpon Springs. Rev. F. Cecil Bayliss, whom I ordered deacon here on Sunday, the 18th inst., has gone to assist the overworked archdeacon on Indian River. Rev. J. Neville Thompson, whom I ordered deacon on St. John Baptist's Day, takes charge, under Archdeacon Weddell, of Inverness, Brooksville, Dade City, and Lake Buddy.

This will leave of the vacant groups referred to, only two, namely, Kissimmee, Narcoosee and Ocoee, in central part, and Punta Gorda, Punta Rossa, Ft. Myers, in the southern part, both of which I hope to fill before long with good men. In addition, I need another man in Key West and hope soon to need a priest for the Indian work.

The only mission to the Seminoles in Florida is offered to me, property and all, and by God's help I intend to take charge of it, and I feel sure the Church at large will enable me to maintain it. I have just been through sand, and water, and clouds of mosquitoes, up to the very borders of the Everglades, 40 miles southeast of Myers, to see the ground for myself, and I think the good Lord is calling upon me to go in and possess the land. And, God being my helper, I mean to do it.

The field, too, for colored work is opening up everywhere and is ripe for the harvest. Think of a self-supporting parish in Key West, with a learned black pries

as rector, 370 communicants, 870 baptized members and two more colored missions besides. A black man in Tampa, now ready for priest's orders, has a choral service with vested choir of men and boys, 150 in his day school, and 25 men in his night school, several "preachers" being in the latter class.

Certainly most excellent work has been done in this region, and I am permitted by God's goodness to enter in and possess the fruits of abundant and self-denying work for "Christ and the Church." If you do not yet hear good accounts from this field it will surely be my fault for not rising to the occasion so well provided for by others, and to which impulse, inspiration, and opportunity seem calling in every direction.

I could add much more but have not time at my command. Praying Almighty God to arouse the whole Church to an appreciation of the grand possibilities open to her, I am yours in the love of Christ,

WM. CRANE GRAY,
Missionary Bishop of Southern Florida.

The Church of England

The Primate, the Bishop of London, and other prelates, dedicated, in the presence of the Prince and Princess of Wales and other members of the royal family, the restored north transept of the Priory church of St. Bartholomew the Great, which until a short time ago was occupied by a blacksmith's forge. This splendid relic dates as far back as the reign of Henry I, being founded in 1123 by Rahere, the King's jester, for a priory of Augustinian canons. The founder, who lies buried in his own church, attached to his priory as a benevolent adjunct, the hospital known as St. Bartholomew's, among whose historic patients was the revolutionary leader, Wat Tyler. Long years of patient endeavor have rescued portions of the Priory church from desecration by removing a fringe factory and a forge from within its walls, and still much more remains to be done to restore the Lady Chapel and the crypt.

The English Church Union recently celebrated its 34th anniversary. For 25 years Lord Halifax has been its president.

The Church Congress to be held at Birmingham, England, Oct. 3-6, is to consider the following subjects: The Increase of the Episcopate; Education, Religious, (1) in Secondary and Public Schools, (2) in the Home; The Lord's Day, (1) Obligation and Observance, (2) Sunday Labor, (3) Sunday Trading; Church Reform: (*a*) Church Services, Position of the Holy Communion in Public Worship, Symbolism, its use and abuse, (*b*) Patronage, Tenure, and Exchange of Benefices, Status of Assistant Curates; Social and Labor questions; The Anglican Communion; Preaching and a Preaching Order; Home Missions; The Church of England in Relation to Other Bodies of Christians; Financial Condition of the Clergy; Foreign Missions; Science and Faith; The Church and the Poor; The Ministry of the Laity; The Church and the Press; The Disposal of the Dead.

New York City

At Old Epiphany House the fresh air work commenced with the present month. The ladies of the College Settlement have kindly sent sick mothers and children to Morristown, N. J., and a party of children to Tarrytown, on the Hudson river. Parties have also been sent to St. George's cottage, Rockaway Beach. Friends at Scarsdale, N.Y., gave the children of the kindergarten a delightful treat, and a party of 85 little ones enjoyed it to the full.

The Floating Hospital of St. John's Guild made its first excursion of the season on Wednesday, July 12th, beginning its 20th year with a trip to New Dorp, Staten Island, where the Guild's Seaside Hospital is situated. Several hundred mothers and children were on board, and were much helped by medical attendance, free of cost, and by the cooling breezes and invigorating air of the bay. From now until September 5th, trips will be made each week.

St. Agnes' chapel of Trinity parish, in charge of the Rev. Edward A. Bradley, D. D., has just issued its first annual report, full of interesting facts. The number of families already placed on the roll is 322, and the communicant list has reached 582. The Sunday school numbers 495 teachers and scholars. Congregations at morning service fairly fill the great edifice, and there is a relatively good attendance at other services. The clergy have made a house-to-house visitation of the entire neighborhood, with remarkably good results. An industrial school has been opened. The congregation has contributed $10,477.04 for charitable purposes. Many new church societies and guilds have been put in successful operation under Dr. Bradley's energetic administration.

With the beginning of July, the Rev. John R. Atkinson, who recently graduated from the General Theological Seminary, entered upon his duties as one of the assistant clergy of St. George's parish. Mr. Frank Nelson, a senior in the seminary, will also help during the summer months. The final exercises of the boys' industrial trade school were held in the chapel of the memorial building. The superintendent of the school, Mr. Geo. E. Tuthill, told the boys how much pleased he was at the real excellence of the work done. Mr. Theodore H. Price, chairman of the board of directors, made an address also. Then Gen. O. O. Howard was introduced, and they cheered him heartily. He had brought with him the Rev. Dr. A. Toomer Porter, of South Carolina, who made a few pleasant remarks. Prizes were then awarded, and refreshments served.

Calvary church, the Rev. Henry Y. Satterlee, D.D., rector, has a relief department for friendly visiting, relief of worthy cases of distress, finding employment for the unemployed, and teaching men and women, in various ways, to help themselves. A conference of ladies of the parish meets weekly for the consideration of cases submitted to them. A feature of the latest report is that there have been fewer applications for temporal benefits, and more for spiritual aid. The ladies have been much assisted by the very efficient parish visitor. The number of visits for the year is reported as nearly 1700. About 1,000 garments have been given. The parish visitor has made about 1200 visits and received rather more than that number from persons seeking help. Over $2,000 has been expended. The clothing committee reports about 50 applicants for work. The orders have exceeded 500, and the garments made 2,000. The garments made are sold at cost price of the material. The expenditure of the committee has approached $1,000.

The Girls' Club of St. Bartholomew's parish house is doing a remarkable work. It began with 63 members at its first meeting and has rapidly increased until several hundred names are now on the roll. It is divided into three organizations: the senior club for young women over 17 years of age, the junior evening club for girls over 14, and the junior afternoon club for school girls. A number of cooking classes have been in successful operation in the club during the winter under competent teachers. This branch of work contemplates doing all that is possible in imparting ideas of wholesome and economical living, which are among the greatest needs of the city poor. Classes have also been in operation for instruction in dressmaking, embroidery, and millinery, and in the use of the sewing machine, also typewriting and stenography. A particular feature of the club has been the musical drill class for both the senior and junior branches. Baths are furnished for those who desire, at a nominal cost, and the fees and dues for this have amounted to about $700. One of the most attractive features is the circulating library, which is due to the kindness and liberality of Mrs. Anson W. Hard. Several public entertainments have been given by the girls. At the present time the Holiday House represents a new move. Some time ago a site was found at Roxbury, Conn., in the beautiful Shepaug Valley, about 100 miles from the city. Within six miles is the summer residence of one of the wealthy parishioners of St. Bartholomew's church, who kindly offered to give a fully-equipped holiday house for the present season. The house is not intended as a charity, but as a home where members of the club, by co-operation, paying a small amount for cost of board, make it possible to obtain a delightful country outing which they could not manage otherwise. The entire cost of a girl's traveling expenses and her board for two weeks is only $8. Short trips elsewhere are provided from time to time. Another great source of pleasure during the warm weather is the roof garden on the top of the parish house. The real benefit of this feature can hardly be overestimated for girls who have passed the day toiling in the close confinement and stifling atmosphere of the store or factory. Here, also, mothers with their children come; and three times a week an orchestra adds to the entertainment of those assembled.

Philadelphia

Bishop Whitaker is now taking his well-earned vacation, and will be absent from the city until Sept. 22nd.

On the 6th Sunday after Trinity, Bishop Whitaker instituted the Rev. Owen Meredith Fuller as priest and rector of St. Thomas' (African) church, and also preached the sermon.

Additional Confirmations are reported, viz: St. Barnabas', Haddington, 7; St. Mark's, Frankford (including two from St. Barnabas', Haddington), 37; St. Luke's, Newton, 6; St. Alban's mission (including one from St. Luke's, Germantown), 19; St. Peter's Phœnixville, 6; Christ church, Pottstown, 13; St. Stephen's, Norwood, 12.

The 4th anniversary of the mission of St. John the Divine, was observed on Sunday, the 9th inst., when the Rev. T. William Davidson, priest in charge, preached a sermon, in which he referred to the difficulties of the past, which have been overcome; and the hopes for the future, that the mission may increase in strength, and eventually become a self-supporting parish.

The vestry of Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, have devised a plan whereby the interest of the young people in the parish may be retained during the summer months. An association called the "Christ Church Pleasure Club," has been formed, and for the amusement of the members, grounds in the rear of the church have been carefully laid out in tennis courts, croquet grounds, and hammocks; swings and quoits have also been provided.

The Rev. Dr. S. D. McConnell, rector of St. Stephen's church, is one of the lecturers of the "summer school" at the University of Pennsylvania. In his opening lecture, delivered on the 10th inst., his subject was "American Christianity," in which he said that "the first chapter of the religious history of the United States is to be read in Spanish, the second in French, and the third only in English. The settlement of this great territory was due partly to religious persecution, but most largely to the treaty between England and Spain, in 1604." The concluding lecture of the series was given on the 14th inst., when he discoursed upon the "Development of Christian Ideas in America."

The Rev. Herman L. Duhring, rector of All Saints' church, Moyamensing, on Sunday morning, 9th inst., preached his 25th anniversary sermon. The summary he gave of his work for the past quarter of a century was as follows: Baptisms, 1,947; presented for Confirmation, 724; marriages, 1,057; burials, 1,588. He estimated that he had held over 6,500 services and preached about 6,000 sermons. Mr. Duhring has also been, since 1889, superintendent of the City Mission, treasurer of the Church Dispensary of Southwark, of the Church magazine publishing company, and the American Church Sunday School Institute of the United States. He is also one of the managers of the Pennsylvania Bible Society, and a member of the advisory board of the Hahnemann Hospital. All Saints' continues to be a vigorous and self-supporting parish, one of the few that has held its ground in spite of the overwhelming influx of 50,000 foreigners into the neighborhood. During the past 20 years no less than 11 congregations of various denominations have moved away, literally crowded out by the thousands from Russia and Italy.

Chicago

The Angelus, the parochial organ of the church of the Ascension, gives in this month's issue an interesting summary of parochial offerings for the years 1892 and 1893:

	1892	1893	Increase
Offertory	$3,066.68	$3,735.98	$669.30
Pledges	3,012.35	3,364.10	351.75
Special offerings	955.67	2,546.58	1,590.01
Sunday school	306.83	354.37	47 54

The great increase in special offerings is partly due to the growing interest in diocesan missions, for which this parish gave $500 in 1862, and $1,000 this year.

Bishop Garrett, of Northern Texas, was present at the church of the Epiphany on Sunday morning, July 9th, and preached an eloquent and masterly sermon on the faith of the Church, in which he dwelt very forcibly on the absolute need of Church education for the masses, and especially for the children of the fold of Christ. Although the day was very hot, the large congregation listened to the Bishop's words with marked attention.

The interests of the deaf-mutes have been the theme of a pleasant congress of workers among this portion of the Church's children during the past week. The Rev. Dr. Gallaudet, and the Rev. Messrs. Chamberlain and Mann, have taken an active part in the gathering. Special services at the church of All Angels were held on Sunday, July 16th, the one in the evening being a combined service for deaf-mutes and their friends.

Diocesan News

Ohio

Wm. Andrew Leonard, D. D., Bishop

The new church in Geneva, built by the zealous work of the Rev. Dr. A. C. McCabe and others, is pronounced by the Bishop to be one of the most beautiful in the diocese. It cost about $5,000 and the debt is so provided for by Mr. and Mrs. Monger that it will never interfere with the growth of the church.

The Rev. Dr. Burridge having removed to Toledo, the Rev. Dr. McCabe has become the dean of the Northeastern Convocation.

At Glenville a mission is being organized.

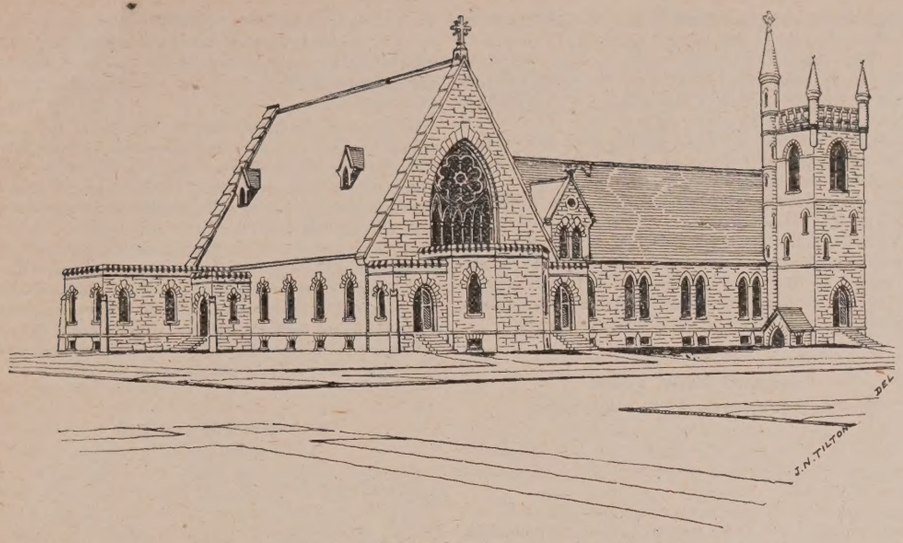
There are a few Church people in Sidney, but no organization. Long ago a lot was given here for a church and it is held by the trustees of the diocese.

A new mission is being organized in Kinsman st., Cleveland.

The treasurer of the Missionary Board reports for the quarter ending July 1st, $1,651.26; estimated payments for same quarter, $2,100; on hand June 30th, $1,298.77; expected deficit, $801.23.

St. Mark's church, Cleveland, the Rev. F. M. Hall, rector, lately surprised the rector and his family as they were moving into their new rectory, with a donation party, bringing various beauteous articles of furniture, etc. The pleasant presentation speech reported 58 miles of travel to find the 58 donors.

Grace church, Sandusky, and the entire diocese sadly miss a prominent and earnest layman, Mr. John H. Hudson, who recently died very suddenly. For years, as vestryman and liberal, loyal supporter, he was one of the pillars of his parish, and in the diocesan convention he was a prominent figure.



EMMANUEL CHURCH, LA GRANGE.

Chicago

Wm. E. McLaren, D.D., D. C. L., Bishop

LA GRANGE.—Mention has already been made in this paper, at the time of their occurrence, of the completion of the parish house of Emmanuel church, and of the proposition to build a new church edifice to accommodate the growing congregations. Plans were prepared by Mr. John N. Tilton, of Chicago (who was also the architect of the parish house and rectory), and ground was broken, with the words of prayer, on Whitsun Monday of this year, for the grand, new church which is designed to connect with the parish house, forming an L, with the rectory in the angle. The walls are now completed to the water-table, and on Sunday, July 16th the corner-stone was laid. A good number of communicants were present at the Early Celebration, the last Eucharist in the old chancel which will be torn away to give place to the connecting room to the new church. At the 10:30 service, in place of the sermon, the rector, the Rev. Morton Stone, read a history of the parish since its foundation in 1874 to the present. While the history was being read, the thunder crashed and the rain fell in torrents, giving a poor outlook for the afternoon. But the prayers for fair weather were answered, and there was bright sunlight for the corner-stone ceremony at 3:15. Most of the service and the address by Bishop McLaren were given in the old church, for the convenience and comfort of the people. The Rev. Mr. Wright, of the Cathedral, began the service, the rector read the proper Psalms, the Rev. Mr. Hamilton, of Calvary church, Chicago, read the lesson, and the Rev. J. Wynne Jones, of the church of the Good Shepherd, took the Creed and prayers. At the conclusion of the offertory, a procession was formed: first, the crucifer, master of ceremonies, and marshall, then the choir, the vestry and architect, the clergy, the Bishop, and people. Singing "The Church's One Foundation," the procession marched to the foundations and occupied the platform under a wide-reaching awning. The list of articles contained in the stone included the secular and Church papers (THE LIVING CHURCH among them), and many things of local and diocesan interest, such as pictures, annual reports, and maps. After the stone was laid and "Old Hundred" sung, the Rev. T. A. Snively, of St. Chrysostom's, made an address of congratulation and counsel, and the people were dismissed with a blessing. The new church will be roofed in before winter, and, it is hoped, finished next spring. It will be built of the same material as the old church with which it will connect, the parish house extension, and the rectory; *i. e.*, blue lime stone, rock-faced, with slate roof. Inside will be plastered, wainscoted, and open-roofed. It will have chapel, choir room, vestry, baptistry, and three stone vestibules. The chancel will be spacious for the vested choir. The seating capacity will be 550, and the building will be heated by steam and lighted by electricity.

AUBURN PARK.—On Sunday, the 6th after Trinity, the new guild rooms of the mission of the church of the Annunciation, the Rev. Geo. B. Pratt, priest in charge, were opened for divine worship. They are situated at the corner of Emerald ave. and 79th st. A good congregation assembled to celebrate the completion of a work on which their attention and energies had for two years past been centered. A volunteer choir rendered the musical portion of the service satisfactorily and with credit, singing an anthem at the offertory with exceptional good taste. Mr. E. P. Bailey, member of the Board of Missions, made an address of encouragement and spiritual exhortation, which was appreciated and enjoyed by all the hard workers of this mission. This was followed by some closing words by Mr. Pratt, explaining the exact financial condition, and asking for $300 needed to clear the church from debt. The Holy Eucharist was celebrated, 45 communing. The altar was most fittingly trimmed, new vases and candlesticks with the Eucharistic lights being used for the first time. Altogether it was a most delightful and heart-encouraging service. Many feel confident that the new church which in course of time will be added on to the guild rooms, is now by no means merely a dream of the dim future. The work of this mission in maintaining weekly services, buying a lot, and building the guild room, has been done, with the exception of a small loan, by the people themselves. It shows how a comparatively weak number, with small incomes, can do God's work when the head and heart are determined and full of His Spirit.

The statistics of St. Paul's parish, Riverside, during the rectorship of the Rev. P. H. Hickman, and covering a period of three years and a half, exhibit satisfactory results of his faithful work as compared with the figures of the previous eight years since the commencement of the mission in 1881. They are as follows:

	1881 to 1889	1889 to 1893
Baptisms	89	81
Churchings	no record	21
Confirmed	40	26
Marriages	6	12
Burials	23	41
Families enrolled	56	82
Communicants	77	77
Removed	41	44
Present number		123

The greatest obstacle to the upbuilding of this and many other parishes is the short rectorates. Each of the first two rectors stayed only two years, the third only three and a half years. The interregnum between the removal of one and the coming of another rector, is always a period of loss.

New Hampshire

William Woodruff Niles, D. D., Bishop

Holderness School for Boys, at Plymouth, has just now completed a very satisfactory year in the character of the work done both by the masters and boys. The rector, the Rev. Lorin Webster, a graduate of St. Paul's School and of Trinity College, and four able masters, graduates of Trinity Dartsmouth, and Cornell, have devoted all the power in them through the entire year to the welfare of the boys. Mrs. Webster, too, has contributed a full share to the excellence of the year's work and life at Holderness. The sports on Field Day, which was the closing day of the year, showed pluck and persevering industry. And the prizes awarded at night, for speaking, for excellence in conduct through the year, for collections of natural wild flowers, and for other things, were well earned. The Rev. Dr. Waterman's address at the morning service, in the chapel of the Holy Cross, was most uplifting to boys and teachers. All the very efficient masters of last year remain for next year—one of them upon about two-thirds the salary he was elsewhere offered—except Mr. Ladd. His place is taken by Mr. W. P. Niles, just now graduated with honors, at Trinity College. The trustees are this vacation providing the school with apparatus for steam heating and electric lighting, and are adding other desirable improvements. The honest endeavor of Holderness is to supply instruction of the best grade in preparation for college or for business, at a very moderate cost, and under strong Christian and Churchly influences.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

A beautiful altar cross and vases were recently presented to St. Mark's church, Dalton, the Rev. J. B. Craighill, rector, as a memorial of Bishop Beckwith, whose last official act took place in this church. The vestry and congregation are about to erect a new church building and have already in hand a considerable sum of money for this purpose.

Massachusetts

BOSTON.—In St. Andrew's church, there is an organization of children, named the "Mutual Helpers," who carry on the work of distributing flowers among the sick and aged. There are 50 members, and they meet every Monday, Wednesday, and Saturday morning.

The Rev. W. B. Frisby, rector of the church of the Advent, has organized the Bicycle Temperance Club; one of its rules is: Its members must abstain from using their bicycles on Sundays, at least during the hours of service in their parish church.

CAMBRIDGE.—St. Peter's church has received gifts of a wrought-iron choir screen and a new reredos, measuring about ten feet above the sanctuary floor. It is made of carved wood and plastic material with three Gothic panels, each filled with painted mosaic. The centre panel consists of the *vesica piscis* or pointed oval, an ecclesiastical symbol of early times. The central panel has the cross, and below, on each side, the two Christian monograms, I. H. S. and X. P. The side panels contain each a symbolic figure of an angel, kneeling and facing towards the centre. These represent the two Christian actions of prayer, *Preces et Laus*. The reredos has above each side panel, a carved *fleur de lis*, symbolic of the doctrine of the Trinity, and above the centre, a Greek cross.

EAST BOSTON.—St. Mary's House has been fitted with a well-chosen library. All the standard authors are represented by one or more of their productions. The books on ship and yacht building together with navigation, will be much appreciated by the sailors. The library is the gift of a generous friend to the City Board of Missions.

GREAT BARRINGTON.—A new rectory will soon be built for St. James' church upon the site nearer of the old one, with a approach to the main street.

TAUNTON.—St. Thomas' church has imported from England, what is called an electric organ. It is not so massive as other organs, and is without a key board. A long cable conducts the electricity from the pipes, which are controlled by that fluid. It is the first one to reach this country.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

A very flourishing mission has been carried on for the past two years in the western suburb of Richmond by the members of the Brotherhood of St. Andrew of Grace, St. James', and Monumental churches. Recently a building was purchased from one of the denominations and will hereafter be used by the mission, and known as St. Luke's chapel. It will be under the clerical care of the Rev. C. R. Kuyk of the city missions.

Maryland

William Paret, D. D., LL. D., Bishop

The funeral of the Rev. Arthur J. Rich, rector of St. Michael's parish, Baltimore, who died at his home in Reistertown, on Wednesday, July 5th, took place from All Saints church, Glyndon, on Friday afternoon, July 7th. The service was read by the Rev. Frederick Gibson, and Bishop Paret. The coffin was borne from the church by six sons of Dr. Rich. It was conveyed to All Saints' chapel cemetery, where the burial took place.

HAGERSTOWN.—The Rev. H. Evan Cotton, the newly-elected rector of St. John's church, officiated for the first time on Sunday, June 2nd, to large congregations. He will occupy the handsome new rectory now in course of construction adjoining the church on Prospect st.

CURTIS BAY.—The corner-stone of St. Barnabas' mission was laid on Thursday evening, June 29th. An address was made by the Rev. A. C. Powell, of Baltimore, and the stone was laid by the rector in charge of the mission, the Rev. Theodore C. Gambrall. While the stone was being put in position the hymn was sung commencing "This stone to Thee in faith we lay." A box was deposited in the stone containing a copy of the constitution and canons of the Episcopal Church in the United States, the journal of the Maryland Convention of 1892, a history of the establishment of the mission, a revised edition of the Bible, and the 1892 Prayer Book. The stone was of marble and bore for an inscription the name of the church and date of laying. Only a portion of the church is now being built. It will cost about $3,500 when completed, and is of brick, with a shingle roof. The design of the church follows the Gothic or old English style, and will have a spire and many gables. It is situated on a lot 60 by 100 feet at the corner of Church and Fairview aves. It will have a seating capacity of 200. Adjoining it is a rectory, where services have been conducted during the past eighteen months. The church will be within a circle embracing a population of 2,500 and including Curtis Bay, Brooklyn, and surrounding villages. The building was designed by Rev. H. G. Wood, of Winthrop, Mass., who is the architect of a number of churches in the diocese of Maryland. Part of the furniture will be donated by St. Timothy's, Catonsville, and part by Grace church, Baltimore. It is expected to have the new structure ready for services early in the fall.

New Jersey

John Scarborough, D.D., Bishop

A new mission has just been opened at Atlantic Highlands by the Rev. J. M. Pringle, assistant minister of All Saints, Navesink. Since the abandonment of Sandy Hook as a landing place, Atlantic Highlands has grown wonderfully. There is as yet no church building for the mission, services being held in a public hall, but steps are being taken to secure a lot and build upon it.

A parish building is in course of erection, to be completed by Sept. 1st, for Christ church, Palmyra, the Rev. J. F. Fenton, Ph. D.

The new chapel at Ernston is about ready for occupancy.

ELBERON.—On Sunday morning, July 9th, in St. James' chapel, was held a service commemorating the late A. J. Drexel, of Philadelphia, who died suddenly while abroad. The Rev. Dr. Wm. C. Bodine, of the church of our Saviour, West Philadelphia, Mr. Drexel's parish, preached the memorial sermon. Mr. Drexel was, as is well known, a liberal supporter of Churchly and philanthropic enterprises, and was founder of the Drexel Institute, Philadelphia, upon the erection and endowment of which he expended nearly $2,000,000.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

ST. PAUL.—Emmanuel mission, an offshoot of St. John's parish, embracing territory west of St. Albans st., is in a flourishing condition. Services are held morning and evening in a vacant store building, corner of Selby and Victoria. The Bishop's committee appointed to look after the interests of this mission, is erecting a handsome chapel, which will be ready for occupancy about the 1st of August, and has secured the services of a clergyman, the Rev. Ernest Dray, who has been ordered deacon. This parish will extend west to Merriam Park and from Crocus Hill to Iglehart st.

Connecticut

John Williams, D. D., LL.D., Bishop

STONINGTON.—Calvary church, the Rev. E. W. Babcock, rector, has been highly favored of late by two very generous gifts. The one is a new carpet of churchly design, corresponding remarkably well with the terra cotta colors of the chancel and side walls; and the other is a memorial eagle lectern of lacquered brass, in height about five feet from the floor, most graceful in all its proportions, the eagle standing easily upon the globe, which is supported by a twisted column rising from a circular base. The inscription is engraved on the globe beneath the eagle, and is as follows: "Presented to Calvary church by Mrs. Charles S. Hull, in memory of Elizabeth Sisson Wilkinson, died March 16, 1893." It is the work of Messrs. J. & R. Lamb. During the past year, the parish has built a most excellent rectory, costing some $4,000, and to all appearances, this once weak church is again firmly established, owing largely to the influence of its new rector, who was for several years Dr. Morgan's assistant in the church of the Heavenly Rest, New York City.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

WILLET'S POINT.—The mission which has been established here through the active effort of members of St. George's church, Flushing, is steadily growing. Mr. Livingston Schuyler, a student at the General Theological Seminary, New York, officiates as lay reader. A Sunday school has been organized, and is increasing in numbers and interest. The mission is frequently visited by the Rev. H. D. Waller, who is assistant minister at St. George's, Flushing, under the rector, the Rev. Dr. J. Carpenter Smith. There is a United States military post at Willet's Point, and this, with a growing population, gives importance to the place.

BAY SHORE.—St. Peter's church is favored at present with the ministrations of the Rt. Rev. Thomas U. Dudley, D. D., Bishop of Kentucky, who is spending the summer at this place, and officiating at the Sunday services of the parish.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Cincinnati clericus met on Monday, July 3rd, with 23 clergy present. The Rev. R. G. Noland read a most interesting paper on the subject of "Miracles." After a delightful luncheon given by the host, the Rev. T. J. Melish, the clericus adjourned for the summer.

On the 1st of August, 1892, the archdeacon, the Rev. Geo. H. Edwards, started a mission in Mechanicsburg. As a result of the work a church building is now in course of erection. It is of brick with stone trimming, slate roof, square tower, and the interior finished in natural wood. It will seat 200.

A most excellent work has been done by the Rev. R. E. W. Cosens of Christ church, Springfield, in transforming the basement of his church into a very beautiful chapel. The chapel lies east and west, with the altar in the east. It is used for week-day services and early and saint's days Celebrations. It is handsomely carpeted and seated with chairs.

The Rev. Charles L. Fischer has resigned the rectorship of St. Paul's church, Chillicothe, where he has been rector for the past 17 years, and accepted a call to the chair of New Testament Exegesis in Bexley Hall and the professorship of Modern Languages in Kenyon College.

The mission at Wyoming which started some four months ago, has secured the Rev. James H. Young. He will give his whole time to the work of the mission.

The Rev. Geo. P. Torrence, desiring to arouse a greater interest in St. Andrew's Brotherhood, held a special service for men in St. James' church, Zanesville, on Thursday evening, June 22d. Instead of the chants, appropriate hymns were used. Mr. Haine, of Indianapolis, a layman and active worker in the brotherhood, made an admirable address, and great good will no doubt result from the service.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The Rev. Karl Schwartz, assistant minister of the parish of Zion and St. Timothy, New York City, will supply the services at St. Paul's church, Syracuse, during the rector's vacation in August.

A very enjoyable as well as profitable meeting of several branches of the Junior Auxiliary was held at Christ church, Manlius, Saturday, June 10th. Delegates were present from St. John's, St. Paul's, and Calvary churches, Syracuse, and Christ church, Manlius, and also several young ladies from Trinity church, Syracuse, where no chapter has yet been formed. Miss Huntington made an interesting and telling address, and papers were read by members of the different chapters represented.

South Dakota

Wm. Hobart Hare, D.D., Bishop

Bishop Hare accompanied by the Rev. A. B. Clark of Rosebud Agency, made his annual visitation of the missions in the Pine Ridge Agency district, the Rev. C. E. Snavely, missionary in charge, Wednesday, May 17th. After a long, hot, dusty drive, the Bishop and missionaries reached St. Julia's chapel on Porcupine Tail Creek. This chapel is a memorial of the late Julia Newbold Vibbert. The Bishop confirmed nine candidates and celebrated the Holy Communion. After resting a while the party drove to Robertson's school, where Evening Prayer was said, and the Bishop addressed the people and catechized them. At this service there were 20 or more cowboys, who were engaged in rounding up the cattle in the immediate vicinity.

Early in the morning the party took a drive of 15 miles to St. Stephen's mission, White River, where Morning Prayer was read. After service the Bishop was waited upon by a committee from the Woman's Auxiliary, and an urgent request made for a church to be erected. He was also given a purse of money by the ladies to help to do this. Their request will be granted. On the way to Wounded Knee a stop was made at Big Turnip's Camp, where a short service was held, and the wife of the chief baptized by the missionary.

On the evening of the 18th, arriving at St. Philip's chapel, Wounded Knee, a most interesting service was held. A portion of the Evening Prayer was read; nine children received the Sacrament of Holy Baptism, and three persons were confirmed. The Bishop made an address and catechized the Sunday school. The children did remarkably well, answering both in English and Dakota. They had been carefully trained, and their ready answers reflect great credit upon the zealous earnest labors of Altred C. Smith, the catechist in this field.

An early start was made on the morning of the 19th. After getting lost and going four or five miles out of the way, they arrived at St. Paul's chapel. Here four adults were confirmed. At St. Andrew's mission the school house was crowded, and a hearty, earnest service was read; 14 persons were baptized and three confirmed. The Woman's Auxiliary, through their secretary, handed the Bishop $32.27, and requested that he aid them in building a much needed chapel. They had made articles of clothing in their meetings, carried them around from camp to camp, and sold them; and finally obtained this sum for the church. The Young Men's Society, the chief, and many others pleaded for the erection of a chapel. Their hearts were made glad when the Bishop promised to build one. On the evening of the 19th, the Bishop and his party arrived at the agency, and attended the chapel exercises of the Government Boarding School. Both the Bishop and the Rev. Mr. Clark expressed their surprise at the great improvement that had been made since their last visit. A reception to the Bishop was given at the residence of Capt. and Mrs. George Le Roy Brown, at which nearly all of the residents at the agency were present. On the 20th a drive of 50 miles was taken, and He Dog's, No Waters', and Young Man-afraid-of-his-Horses' Camps, were visited.

On Whitsunday, May 21st, services were held in the church of the Holy Cross. Children's service was held at 9 A. M., at which 250 persons were gathered together. At 10 A.M., Morning Prayer was read in Dakota. At 11 A. M., the Holy Communion was celebrated in English. At 3 P. M., Altred C. Smith was appointed a catechist. Evening service and Baptisms in Dakota at 6:30, and Evening Prayer in English at 7:30, completed the round of services on this busy day. Seven persons were confirmed at the morning, and eight at the evening service.

On the 22nd the Bishop met the catechists, and arranged with the missionary for the erection of several buildings. That evening the missionary in charge drove over to Rushville with the Bishop and the Rev. Mr. Clark, and they took the train for their homes. Their visit was indeed a blessing and all feel greatly cheered and encouraged. The work at Pine Ridge is in a most prosperous condition. It is only four months since the present clergyman took charge of the work. In that time 78 persons have received the sacrament of Holy Baptism, and 34 have been confirmed. The number of missions has increased from 10 to 17. There are now 13 catechists and helpers assisting the missionary in charge in the work. We look for a bright future in this field.

East Carolina

Alfred A. Watson, D. D., Bishop.

The old church of St. Philip's at Southport is to be remodelled, and a new recess chancel and vestry are being added; the funds are in hand for the completion of this work, and a faithful and zealous layman who visits there from time to time has promised to give $100 for every hundred dollars raised by the congregation until $1,000 is thus made up, this offer to be good until June, 1894. The congregation has also promised to pay the travelling expenses of the missionary when he visits them and to contribute $75 a year toward his salary.

A beautiful memorial altar has recently been placed in St. Barnabas' church, Snow Hill, in memory of the Rev. Israel Harding; there has also been given a handsome memorial window, in memory of a faithful communicant of the Church. This parish contributes $125 a year towards the support of the missionary. The church has been entirely freed from debt by the zealous efforts and gifts of a faithful layman and his wife, and is now awaiting the visitation of the Bishop for its consecration and for the Confirmation of six candidates.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

Bishop Peterkin sailed from New York on Saturday, July 8th, in the City of Berlin. He will remain in England until about the first of August, when he will sail for Brazil, where he expects to arrive about Sept. 1st. He will remain in Brazil about a month, and then return to England, and after a short visit there, sail for New York.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

Christ church, Holly Springs, was recently presented with a new font of pure white Italian marble, octagonal in form, and very massive. The faces of the bowl are exquisitely carved. On the base is the following inscription: "The gift of Frances Goldsborough Sears, baptized April 1, 1893," (the infant daughter of the rector). Mrs. F. A. Lucas has presented to the church a handsomely carved walnut altar and reredos, built by the firm of Geissler & Co., New York. While simple in design, they are very beautiful. Extensive improvements have been begun on the church building, which will require several months to complete.

On Sunday, June 25th, Bishop Thompson visited All Saints' church, Granada, where he preached, confirmed a class of six whom he afterwards addressed, and administered the Holy Communion.

New York

Henry C. Potter, D.D., LL.D., Bishop

RYE.—Last Easter the beautiful village church here was enriched by the gift of a new organ, costing $8,000. Now, another member of the congregation, in loving memory of her parents, has had placed in the tower of the church a clock and 15 bells. This generous gift is very timely, and is a blessing not only to the church but to the entire village. The bells are sweet and mellow in tune, and the clock rings out a chime at every quarter of the hour.

The descendants of the Rev. Mr. Chauncey, one of the earliest rectors of Christ church, have presented to the present rector, the Ven. Archdeacon Kirkby, D.D., an oil painting of their ancestor. It is about four feet high, and will be placed in the vestry room of the church.

YONKERS.—An effort is making to place in the vestry room of St. John's church, an oil painting of the founder of the parish, Col. Frederick Philipse, of the manor of Philipsburg. Col. Philipse was the last lord of the manor, and went to England during the Revolutionary War. The old manor house is at present used as the city hall of Yonkers. The painting will be taken from an original miniature now in the possession of a descendant, Basil Philipse, Esq., of Rhinal Mold, in Wales. A replica will probably be painted for the Yonkers Historical Society, and hung in the city hall.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

The 13th annual convention assembled in St. John's, Butte city, from June 18–21. The Rev. Thomas E. Dickey, from Kalispell, preached the opening sermon from Heb. x: 23, after which the Holy Communion was celebrated. In the evening the Bishop read his annual address, emphasizing, especially, the necessity of diocesan endowments. On Monday, after Morning Prayer, the business session began. Besides the Bishop, 11 clergymen and seven lay delegates answered to the roll-call. Mr. J. J. Jones, Helena, declining re-election, Mr. O. Hight, of Butte City, was duly chosen treasurer of the convocation. The afternoon session was mainly devoted towards amending the Canons in regard to the Episcopate fund. In the evening a missionary meeting was held with addresses by the Bishop, the Rev. Messrs. Hooker and Wasson.

On Tuesday, after Morning Prayer, five papers were read, followed by discussions, viz: "Suggestions about keeping up the interest in parishes and missions," by the Rev. Mr. Pritchard of Miles City; "The use of the magic lantern in Church and Sunday school work," by the Rev. Mr. Jones, of Virginia City; "Why do men stay away from church," by Mr. W. H. Little, of Helena; "Work among boys and girls," by Mr. R. M. Raymond, of Neihart; "An organization of chapters of St. Andrew's Brotherhood," by J. B. Hollinshead, of Great Falls. In the evening a meeting in the interest of the Brotherhood of St. Andrew was held.

Wednesday the Holy Communion was celebrated at 10 A. M., after which the "Woman's Parochial and Missionary Society of Montana," was organized and officers chosen. In the afternoon session, the following papers were read and discussed: "Woman's Auxiliary," by Mrs. Sue Baldwin, of Butte City; "Deaconness and her work," by Mrs. F. Jones, of Helena; "On the purity question in relation to boys and girls in our families," by Mrs. C. Campbell, of Butte City. The Rev. C. H. Reinsberg, of White Sulphur Springs, and Dr. Hammond, of Butte City, were appointed delegates to the missionary council.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

At Trinity church, Sharon Springs, July 8th, after the ordination of the rector, the Rev. Earnest Webster Dustan, mentioned elsewhere in our columns, the Bishop confirmed a class of four persons. During the past year a number of improvements have been made in the church, the parish itself having completely decorated the interior, and having given a carved walnut credence table, a set of communion linen, and a set of green altar vestments, the latter embroidered with exceptional beauty for the church by Miss Barthelred, of Philadelphia. The church has also received a silver and glass water flagon for the communion set from Mrs. Francis Rawle, of Philadelphia, in memory of her two sons, and a very handsome pair of altar candlesticks, the gift of Mr. J. Heatley Dulles, of Philadelphia.

Kansas

Elisha S. Thomas, D.D., Bishop

Owing to the serious illness of the Bishop and Bishop-coadjutor of Minnesota, Bishop Thomas was invited by Bishop Whipple to conduct some urgent work in that diocese. During his stay of two weeks he confirmed about 20 classes, and also ordained four deacons and one priest. Since his return to Kansas he has confirmed the Rev. Samuel Busser, a Congregational clergyman, who has become a postulant for Holy Orders.

The College of the Sisters of Bethany, at Topeka, and St. John's Military School, at Salina, have closed a very successful school year. The Girls' School had an enrollment of 235 pupils. Under the efficient management of the Bishop it has become one of the best equipped Church schools of the entire West. Owing to the rapidly increasing work of the diocese, the Bishop now proposes to turn over the educational, spiritual, and financial care of the school to: Miss Annie J. Hooley, principal; the Rev. N. Seymour Thomas, chaplain; and Irving Todd, Ph. D., steward. As president of the college and of the Board of Trustees, the Bishop will still continue his wise and efficient oversight.

On June 21st, Winfield was visited by a terrific wind storm, which totally destroyed Grace church. Unhappily there was no insurance against cyclones, and the little band of communicants who built the church without help are very much discouraged.

On Sunday, July 2nd, the Bishop visited St. Paul's church, Kansas City, and confirmed a class of 16 candidates presented by the rector, the Rev. David W. Howard, making 32 confirmed since he took charge of the parish in Sept., 1892.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

At the celebration of Bishop Gillespie's jubilee, a sum amounting to more than $700 was presented to him as a slight token of the esteem in which he is held by his friends. The Bishop hopes to spend two months in Charlevoix in much needed rest.

Church Work among the Swedes in New York

The Swedish mission, under the charge of the Rev. G. Hammarskold, has made most gratifying progress since occupying its new and permanent church edifice. The priest has in addition to his work for the congregation taken active part in preparing the Swedish students at the General Theological Seminary. Attendance at services has considerably increased, and there has also been an increase in voluntary giving by the people. The latter point is one of practical difficulty, as the training of Swedes in the State Church of their own nation, has not fitted them to understand the obligations of ecclesiastical self-support. Mr. Hammarskold's own support is guaranteed by St. Bartholomew's parish.

Considerable alterations have been found necessary in order to adapt the edifice to its present needs. For this $500 has been expended, and as much more is needed. The communicants number over 200, and an encouraging feature is the admission of several Finlanders. It is believed that no work has been done heretofore for the natives of Finland in the city. But the Finlanders above the Harlem river are numerous, and it is hoped to increasingly reach them, as the Finnish and the Swedish people have had for centuries the same liturgy, hymns, and discipline.

The Sunday school of the mission is still comparatively small. This is caused partly by the difficulty of securing proper Swedish teachers, and partly by the natural tendency of the Swedish children to go to Sunday schools where the English language is used. The Swedish theological students who arrived from Sweden last year with the intention of preparing to enter the ministry of the Church in this country as missionaries to their own people, have proved very helpful. In the summer months they go as lay readers to different cities where Swedes are to be found. They aided Mr. Hammerskold in organizing and successfully conducting a society for the benefit of young Scandinavians in New York, giving them social, literary, and Christian advantages. The paying membership has passed 50, and is rapidly increasing. Meetings have been held weekly until the beginning of summer, and every endeavor is put forth to make these gatherings as attractive as possible. Many who joined the society have through it been drawn into the Church. The priest in charge, aided by the students, has delivered occasional lectures to the members on popular subjects. A collection is making of good books and magazines, and it is hoped to form a library.

Chicago Church Directory

Location of churches, address of the clergy, and hours of service.

CATHEDRAL, N. E. cor. Washington Boul. and Peoria st. Daily, Holy Communion, 7 a.m.; Sunday, Holy Communion, 7:30 a.m.; Matins, 9.45 a.m.; Choral Celebration, 10:30 a.m.; Evensong, 7:30 p. m. The Right Rev., the Bishop of Chicago, and the Rev. Messrs. G. D. Wright and G. S. Todd, residence, 18 S. Peoria st.

ALL ANGELS' (for the deaf), State st., near 20th.

ALL SAINTS' (Ravenswood). Daily Low Celebration, 7 a. m. Sundays, Low Celebration, 8 a. m.; Matins, 10:30 a. m.; High Celebration, 11 a.m.; Evensong, 8 p.m.; Sunday school 12:15 p.m. The Rev. C. R. D. Critteuton, 2698 Commercial st.

ASCENSION, S. E. cor. La Salle ave. and Elm st. Daily Mass, 6:30 a.m.; Offices, 9 a.m. and 5 p.m.; Sunday services, Mass for Communicants, 7 and 8 a.m; Sunday school, 9:30 a.m; Children's Mass, (Choral) 10:15 a.m.; Solemn High Mass, 11 a.m.; Vespers, 8 p.m. The Rev. E. A. Larrabee, 405 Dearborn ave; the Rev. J. Woods Elliott, assistant, 430 North State st.

ATONEMENT (Edgewater). Morning service, 11 a. m.; evening service, 4 p.m. The Rev. F. W. Keator, Edgewater.

CALVARY, Western ave., cor. Monroe st. Daily, 7 a.m., Holy Eucharist; Holy Days, 9 a.m., Holy Eucharist (2nd celebration); Fridays, 8 p.m., Litany; Sundays, 7:30 a.m., Holy Eucharist; 10:45 a.m. first Sunday, Holy Eucharist choral; 10:45 other Sundays, Morning Prayer; 8 p.m., Choral Evensong. The Rev. Wm. B. Hamilton, 274 S. Oakley ave.

CHRIST, 64th st., cor. Woodlawn ave., Holy Communion, 7:30 a.m., morning service, 10:30 a.m.; Holy Communion first Sunday in month: Evening Prayer, 7:30 p.m. The Rev. A. L. Williams, 6534 Oglesby ave.

EPIPHANY, South Ashland ave., cor. Adams st. Services, 8, 10:30 a.m., and 7:30 p.m. The Rev. T. N. Morrison, 260 S. Ashland ave.; the Rev. Geo. B. Pratt, assistant, 68 Ogden ave.

GOOD SHEPHERD, Lawndale ave., cor. 24th st. Holy Communion, 8 a.m.; Matins, 10:45 a.m.; Evensong, 8 p.m. The Rev. J. W. Jones, 1057 Bonney ave.

GRACE, Wabash ave., bet. 14th and 16th sts. Holy Communion, 8 a.m., except on first Sunday in month; second service, 11 a.m.; Holy Communion, first Sunday in month; evening service, 8 p.m.; children's service first Sunday in month, 9:30 a.m. The Rev. C. Locke, D.D., 2825 Indiana ave.; the Rev. Percival McIntyre, assistant, 1805 Wabash ave.

HOLY NATIVITY, 699 W. Indiana st. (near Robey). Sunday, Holy Eucharist, 7:30 a. m., Sunday school, 9:30 a.m., Matins, 11 a.m., Evensong, 7:45 p. m. The Rev. G. S. Whitney.

HOLY CROSS, State st., near 20th st. Daily Eucharist, 7 a. m. Thursday, second Eucharist, 9:30 a. m.; Matins, 9 a.m., Evensong, 5 p. m.; Saturday, a requiem, 7 a. m.; Sunday, Holy Eucharist, 7:45 a. m.; Sunday school, 9:30 a. m.; Matins, 10:15 a. m.; choral Eucharist, 11 a. m., last Sunday in month, 10:45 a. m.; Evensong, 7:45 p. m. The Rev. E. A. Bazett-Jones, Hotel Willard, 18th st. and Wabash ave.

HOLY TRINITY, 37th and Union sts. Sundays, Holy Communion 8 a.m. (except on first Sunday in month); Morning Prayer with sermon, 11 a.m.; Evening Prayer with sermon, 8 p.m.; Sunday school, 2:30; Bible class on Monday evening at 8 p.m.

OUR SAVIOUR, 703 Fullerton ave. Sundays, 11 a.m., musical service, 4:30 p.m.; during July and August, 11 a.m. The Rev. W. J. Petrie, 700 Fullerton ave.

REDEEMER, 56th st. and Washington ave. Sundays, 8, 10:45 a.m., and 4 p. m.; other Holy Days, 10:45 a. m.; Fridays, 8 p. m. The Rev. F. B. Dunham, 5737 Madison ave.

SEMINARY CHAPEL, 1113 Washington boul'd.

ST. ALBAN, Prairie ave., bet. 43rd and 44th sts. Holy Communion, 7:30 a.m.; Sunday school, 9:30 a.m.; morning service, 10:45 a.m.; Evening Prayer, 7.30 p.m. The Rev. G. W. Knapp, 3913 Prairie ave.

ST. ANDREW, Washington boul. and Robey st. Holy Communion, 7:30 a. m.; Morning Prayer, 10:30 a. m.; Evening Prayer, 7:45 p. m. The Rev. W. C. DeWitt, 790 Washington boul.

ST. ANSGARIUS, Sedgwick st., near Chicago ave. Services in the Swedish lauguage every Sunday at 10:30 a.m. and 8 p.m.; celebration of Holy Communion first Sunday in month; children's services on Sundays 9 a.m. The Rev. Herman Lindskog, 97 Sedgwick st.

ST. BARNABAS, West 40th st. Services, 11:00 a. m. and 7:30 p. m. The Rev. C. C. Tate, Maywood.

ST. BARTHOLOMEW, 65th st., cor. Stewart ave. Celebration, 7:30 a. m.; Matins and Sermon, 10:30 a. m.; Vespers and Sermon, 7:30 p. m.; Wednesdays, Litany, 9:00 a. m.; Fridays, Evening Prayer, 8:00 p. m.; Holy Days, Celebration, 9:00 a. m. The Rev. B. F. Matrau, 512 N. Normal Parkway.

ST. CHRYSOSTOM'S, 757 N. Clark st., near Menominee. Holy Communion every Sunday at 8:00 a.m., except third Sunday of each month, when it is at 11 a. m.; Morning Prayer, 11 a. m. (third Sunday of month Holy Eucharist at 11 instead); Sunday school, 9:45 a. m. The Rev. T. A. Snively, The Plaza, N. Clark and North ave.

ST. GEORGE, (Grand Crossing), Schell ave., between 75th and 76th sts. Sundays, Holy Communion, 7:00 a. m.; Sunday school, 10:00 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Evening Prayer and Sermon, 7:30 p. m.; Holy Days, Holy Communion, 9:00 a. m.; First Sunday in month, second celebration of Holy Communion at 11:00 a. m. The Rev. T. Cory-Thomas, Mission House, 75th and Greenwood ave.

ST. JAMES, S.E. cor. Cass and Huron sts. Daily, 9:00 a. m. and 5:00 p. m.; Sundays, Holy Communion, 8:00 and 10:00 a. m.; Services 9:30, 10:45 a. m.; 3:30, 4:15, and 8:00 p. m. The Rev. F. W. Tomkins, Jr., 310 Superior st; the Rev. Rupert C. Clarke, assistant, Parish House, Rush and Huron sts.

ST. JOHN, (Irving Park). Sunday, services, 10:45 a. m., 7:30 p. m.; Special services on Holy Days. The Rev. Chas. E. Bowles, 1113 Washington boul; the Rev. Ernest B. Streator, associate, 203 Flournoy st.

ST. JOHN'S CHAPEL, 26 and 28 Clybourn ave. Daily, Morning Pray-8:30 a.m.; Evensong, 5:00 p. m.; Holy Eucharist, Thursday, 7:45 a.m.; Sunday, 8 a.m., 10:45 a. m.; (Morning Prayer second and fourth Sundays of month); Sunday school and Church Instruction, 3:00 p.m.; Evensong, 7:45 p. m.; Holy Days, Holy Eucharist, 7:45 a.m. The Rev. Irving Spencer, 22 Beethoven Place.

ST. LUKE'S, No. 388 S. Western ave. Services, 7:30, 10:30 a. m. and 7:30 p. m. Rev. C. E. Bowles, No. 1113 Washington boul.

ST. LUKE'S HOSPITAL, 1420–1436 Indiana ave. Holy Eucharist, daily: Sundays, Holy Days, and Wednesdays at 7 a.m.; other days of the week at 8 a.m.; Evensong, Sundays, 7:30 p.m. The Rev. E. B. Streator, chaplain, 18 S. Peoria st.

ST. MARGARET'S, Windsor Park, 75th st., close to I. C. R. R. depot. Services every Sunday 4 p. m. Holy Communion first Sunday in month, 9 a. m. The Rev. T. Cory-Thomas, Grand Crossing, Chicago

ST. MARK, Cottage Grove ave., cor. 36th st. Holy Communion, 8:00 a. m.; Morning service, 10:45; Evening service, 7:45 p. m. The Rev. Wm. White Wilson, 21 Aldine Square.

ST. PAUL, 4928 Lake ave. Services 8:00 and 11:00 a. m., and 7:30 p. m. The Rev. C. H. Bixby, 4926 Lake ave.

ST. PETER, 1737 Belmont ave., near Evanston ave. Holy Communion, (except first Sunday in month) 7:30 a. m.; Morning Prayer and Sermon, (Holy Communion first Sunday in month) 11:00 a. m.; Evening Prayer, 7:45 p. m. Rev. S. C. Edsall, 1c Lane Place.

ST. PHILIP THE EVANGELIST, (Brighton Park). Sundays, 8:00, 10:00 a. m., 7:30 p. m.; Sunday school, 2:30 p. m.; Wednesdays, 8:00 p. m. Rev. Henry G. Moore, 3553 Champlain st.

ST. SIGFRID, (Worshiping in chapel of Trinity church, cor. 26th st. and Michigan ave.). Full Service with sermon, Sundays, 4 p.m.; Evening Prayer with sermon, Thursdays, 8 p.m.; Sunday school at 456 31st st., 9 a.m.; services conducted entirely in Swedish. The Rev. A. F. Schultzberg, 2829 Fifth ave.

ST. STEPHEN, Johnson st., near West Taylor, Holy Communion, 7:30 a. m.; morning service, 11 a. m.; evening service, 8 p. m. The Rev. C. N. Moller, Mission House, Johnson st.

ST. THOMAS, Dearborn st., near 30th st. Sundays, 7:30, 11 a.m., and 7:45 p. m.; Wednesdays, 7:30 p. m. The Rev. J. E. Thompson, 3023 Dearborn st.

TRANSFIGURATION, 43rd st., near Cottage Grove ave. Early Celebration, 7 a.m.; Full service, 10:30 a.m.; Sunday school, 3 p.m., Evensong, 7:30 p.m. The Rev. W. Delafield, S.T.D., 4333 Ellis ave.

TRINITY, Michigan boul'd, S.E. cor. 26th st. Holy Communion on first and third Sundays, after 11 a.m. services; Holy Communion on other Sundays, 7:45 a.m.; Morning Prayer and sermon, 11 a.m.; Evening Prayer and sermon, 7:30 p.m.; Daily Morning Prayer at 9:30 a.m. The Rev. John Rouse, 2212 Prairie ave.; the Rev. J. Hollister Lynch, assistant, 3343 Armour ave.

CITY MISSIONARY. The Rev. Joseph Rushton, office, 103 Adams st.

THE CHURCH CLUB, 103 Adams

THE LIVING CHURCH, 162 Washington street.

The Living Church

Chicago, July 22, 1893

Rev. C. W. Leffingwell, Editor

THERE is something almost pathetic in the yearning of our Reformed Episcopal contemporary for a new name for his denomination. "The name of our Church has always been a matter of questioning thought among us." It has not been satisfactory, from the first. Our good evangelical exiles, self-banished, have all the time mourned the loss of "the adjective *Protestant.*" If they had remained in the old Church they would to-day have a right to be called "protestant." But alas! as *The Episcopal Recorder* says: "We have dropped the title we value," while a body that does not desire the title, has it. We sympathize with our contemporary and his constituents. We have only one suggestion to offer: that is, that all Reformed Episcopalians who desire to identify themselves with the real, recognized, historical, unadulterated Protestant Episcopal Church can do so, by applying to the rector of the nearest parish or mission. If there is none near, address the bishop of the diocese. There is room in the old Protestant Church for all the prodigals, and no resentment for the past.

"Free Church and Free State"

The question was asked a little while ago in connection with the attitude of the Church newspapers towards the disestablishment movement in England, whether "our American Episcopalians believe, or do not believe, in the American principle of a free Church and a free State?" "Do they or do they not desire to have an established Church here in the United States?" The history of the Church in this country is sufficient to render such questions amusing if not ridiculous. Among the leading Christian bodies in this country, we suppose there is not one which has so religiously refrained from intermeddling with politics. The apparent indifference of the Church as a body in times past towards parties and their policies has often been made a reproach to her. Certainly there has never been an attempt on the part of this Church to affect legislation in such a way as to force her own principles or practices upon the community outside of her own boundaries. She has preferred to make her way among men, by purely spiritual and moral weapons, and for our part, we shall regard it as an unfortunate day when such means are exchanged for methods of another kind. We have no desire to witness a return of the old times when fines were imposed for non-attendance at church, and reception of the Holy Communion was made a pre-requisite for secular office-holding, and the whole community was bound by law to certain religious observances.

The essence of the principle of "a free Church and a free State" lies in the non-interference of either with the other. Every religious body, according to this principle, has a right to protection so far as it does nothing against public order and good morals, while, on the other hand, the State is not to be made the patron or supporter of any particular form of religion. No such body has a right, under our form of government, to force its doctrines or observance through legislation or any other form of compulsion upon the community at large. Moreover, what is true of a single body is true of any aggregation of such bodies, whether they class themselves as Evangelical or Liberal, Catholic or Protestant. Now when we see a combination of Christian bodies bringing powerful influences to bear to compel the whole community to observe a particular day in accordance with a certain religious doctrine, and pursuing their aim with much heedlessness of methods and recklessness of language, are we not justified in asking whether these people "believe or do not believe in the American principle of a free Church and a free State?" Yet this is precisely what has been taking place in connection with the Sunday opening of the World's Fair. By common consent Sunday is distinguished in this country from the other days of the week by a general cessation from compulsory labor. That this is a great boon to the working classes whose labors are perhaps more intense here than anywhere else in the world, is generally recognized, and it is probable that the infringements which the greed of great corporations has made upon Sunday as a day of rest will sooner or later receive a check. We are far from believing that our working population, whether Christian or not, will voluntarily give up the immense advantage which such a day gives them in the struggle for existence. In any contest upon these lines the aid of all Christian people ought to be heartily given. Indeed, they might well take the initiative and thereby win the thanks of their fellow men.

So far, all are substantially agreed that Sunday must be kept as far as possible, free from the strain of compulsory labor. All the best elements of the community will agree, in addition to this, that it is desirable that special provision should be made in the interests of order and good morals, to restrain those occasions of temptation which are so rife on all holidays. Thus, on election days as well as Sundays, it has been found advisable to order the closing of saloons. Finally, religious organizations have a right to claim protection, on a day which they devote to sacred observances, from anything which interferes with their liberties in these matters without infringing the just rights of other people. There is, we suppose, no difference of opinion up to this point, whatever difficulty there may sometimes be in the adjustment of practical details. But it seems quite clear that, when we come to those religious institutions and traditions of Sunday observance which to the Christian constitute the main purpose of the day, there cannot rightfully be any attempt to impose those institutions and the customs connected with them upon the community outside the churches. It is a violation of the principle of "a free Church and a free State," to influence legislation in such a way as to place any kind of force or compulsion upon the religious views and practices of any portion of the community. It is not open even to a majority of the voters under the American constitution, to say to Seventh Day Baptists who conscientiously devote a different day of the week to sacred purposes, or even to that large element which is indifferent to or alienated from the Christian religion: "If you refuse to observe Sunday in our manner you shall not observe it in your own." But this is precisely the attitude which many of the advocates of Sunday closing of the World's Fair have assumed. So long as the discussion was confined to the grounds upon which all are agreed, basing itself upon the observance of Sunday as a day of rest from compulsory labor, and aiming at the best good of the vast population of working people, it was legitimate. And undoubtedly upon those grounds simply, there was room for much conscientious difference of opinion. But so soon as the question was made one of religion, the agitation passed beyond its proper limits.

It would be a most unfortunate position for Christianity to assume before the world, if it should appear in the light of endeavoring to restrict the pleasures which large numbers of people feel to be perfectly innocent and proper, and this upon the ground that Sunday recreation is unlawful. But such a course is still more unjustifiable when we recall the fact that there is a large proportion of the religious world itself which holds no such position. We have referred to the case of the Seventh Day Baptists, who as a matter of course attach no sacredness to the first day of the week, and if, in deference to the best interests of the community at large, they abstain from Sunday work, would have a good right to complain if their liberties were still further restrained. There are also the various bodies of so-called "liberal Christians," who unquestionably do not hold that the sanctity of the day requires them to hold aloof from any lawful pleasure. Finally, among those who may be called orthodox Christians, there is still a wide difference of opinion on this vexed subject, and even "evangelical" Protestants are not at one. In view of all this, we cannot but think that there has been a discouraging amount of intolerance and narrowness in the agitation through which we have been passing, as there certainly has been a great deal of intemperance of language, far from anything which the essential spirit of Christianity ought to produce.

The Duty of the Church Towards Foreigners

BY THE REV. Z. VALL SPINOZA

Large numbers of foreigners are massing in our great cities, and little provision, if any, is being made for their spiritual wants. Whatever may have been their religious education in their own country, its effects have vanished before the struggle for life to which they are subjected in this land of their adoption. Their children are thus naturally brought up without the healthy influence of the Church, and when grown up, they form the vast army of reprobates and evil-doers which infest our cities. Although practically heathen, many of them are nominally Roman Catholics, and so present another obstacle in the way of evangelizing them. Some Church folks imagine that by opening a chapel and inviting them in, they will all flock to hear the Gospel; but this plan has been tried and found to produce results which are disappointing. To open a chapel and invite them to participate in the poor, frigid service, without a decent choir or anything to attract them but the oratory of a minister of an alien religion, is to insult their common sense, for they are accustomed to a gorgeous ritual. A minister is not to be spurned because he fails in filling such a church with attendants.

As to the children of foreigners, they learn more readily the language of the country than that of their parents, and so when they are grown up, cannot attend the service of a foreign church. They prefer joining other churches. A proof of this is to be found in the Spanish Church, of Santiago. Most of the children who received Holy Baptism twenty years ago do not speak Spanish now, therefore cannot attend the Spanish service. And even amongst those who know enough Spanish, as they are better acquainted with the English language, they attend the services of the nearest church. Unfortunately, they are not very particular in their choice, for they will join any church without regard to its denomination. But the fact remains that through the office and ministry of the Spanish Church they have become Christians. Under these circumstances, a foreign congregation is bound to be limited in numbers, but the good to the Church at large that is done by the foreign mission is very great when considered in other respects. What the Church should do is to appoint clergymen acquainted with the vernacular of foreigners, with instructions to visit them frequently, distributing religious tracts and Bibles amongst them. It is to be borne in mind that there is no lack of infidel literature (even newspapers) circulating amongst them. After formally inviting them to divine worship, the minister should endeavor to enlist their sympathies for the moral and religious education of the little ones. If foreigners find it hard to attend the place of worship on account of difficulties in the language or on account of want of sympathy in a strange religion, they will find it easy to act on the minister's advice to send their children to a Sunday school in their respective districts where they can be educated in the ways of morality, religion, and virtue, and thus become true, useful, and honest citizens of this great republic. If this plan were carried out by the Church, the bulwark of sin would be tottering to its foundations; hell would be deprived of many victims. This plan has every likelihood of success, inasmuch as parents know how to appreciate the kindly feeling of disinterested people who are working for the moral and spiritual welfare of their children, so that although they themselves may not attend church with

regularity, they will be glad that their children are attended to. But this work must be carried on by ministers acquainted with their vernacular. They should be persons of high respectability, not taken from the lower walks of life, for foreigners, more than Americans, are very apt to see in such people an unholy motive and will treat with contempt their ministrations. If Episcopal ministers could be found who possessed a knowledge of living languages rather than of dead ones (less Latin, Greek, and Hebrew, and more German, Italian, Spanish, etc.), the work that such clergymen could perform would be stupendous; many a poor soul could be saved which is now lost to the Church of God. The primary efforts should be directed to reclaim the children of foreigners. As children, whether born in this country or abroad, pick up their English in a wonderful manner, it will be seen that they can easily be incorporated into the Sunday schools of the different parishes in the diocese. To bring this about it would require only the efforts of the clergyman and the consent of the parents, which can readily be obtained. These are not the vain thoughts of a doctrinaire, but the mature deliberations of one who is laboring amongst foreigners, trying to do good to them.

Letters to the Editor

INFORMATION WANTED

To the Editor of The Living Church:

Through the munificence of a friend, this parish will soon be in possession of a large guild hall which I purpose to utilize in part as a free reading room and library. I shall be very grateful to any one having had experience in the management of such institutions, if they will kindly send me either copies of rules they have found to work advantageously, or give me the result of their experiences.

ARTHUR LOWNDES.

Philmont, N. Y., July 15, 1893.

RE-CONFIRMING CONVERTS FROM ROME

To the Editor of The Living Church

Will you permit me to suggest to Dr. Morrison (from whom I regret to differ) that the question of re-confirming Roman Catholics seeking communion with our Church is not quite "an open question." I am disposed to think that the Church acts authoritatively, if she has not spoken explicitly, from the fact that she will receive Roman priests to her ministry without re-confirming or re-ordaining them, which is, unquestionably, an official recognition of the validity of these rites. On the other hand, when a minister of "another denomination" (I hope the Constitutional Commission will entirely cast out that "another") seeks admission to the ministry of the Church, he must become a postulant, and to do that he must state the time of his Confirmation and first Communion. Hence it is, I suppose, that the first steps with such an applicant is to confirm and communicate him.

M. M. MOORE.

July 15, 1893.

A CRITIC CORRECTED

To the Editor of The Living Church

My attention has been called to the fact that in a recent number of *The Catholic Champion*, Bishop Thomas, of Kansas, is criticised for confirming a Roman Catholic in All Saints' church, Minneapolis, presented by me. A recent issue of your paper contained the account of the service from which *The Catholic Champion* received its information. The young man, though he was brought up in the Roman Church, had never been confirmed. I do not know what Bishop Thomas' custom is about confirming those who have been confirmed in the Roman obedience. I have never presented a confirmed Roman Catholic for re-Confirmation. I would suggest that *The Catholic Champion* cease to draw on its imagination when "correcting" priests or bishops of the Church.

STUART B. PURVES,
Rector St. Peter's church.

St. Paul, Minn.

STAGE PEOPLE

To the Editor of The Living Church

I desire to say a few words to your readers on the treatment of actors and actresses. Some Churchmen do more harm than they know, by the tone they take towards the theatre and its people. A young woman who goes regularly to church, who leads a life of fashion, and whose bright ways have made her popular in society, once blamed a friend for associating with an actress, saying: "There may be no harm in the girl, but she is *an actress*." These are the speeches that do so much harm. Men and women on the stage see and feel the contempt in which they are held by those who go regularly to the house of God, and with no temptations compared to those with which stage people meet, lead selfish lives, never holding out a brotherly hand. This is what keeps persons away from the Church. An actress in talking to me of her temptations said: "No one knows the souls that Dr. Houghton has saved among our people." The rector of the Transfiguration, New York, does indeed realize that an actor or actress can have as pure a soul as any other man or woman. Oh, priests, and children of the Church, when you come in contact with stage persons, go out to meet them with tender Catholic interest, and you will be surprised to see how soon they will respond.

The bad is always most prominent in all walks of life, and do not let ignorance nor prejudice prevent you from realizing that there are hundreds of men and women on the stage who are earnestly trying to lead true lives. We are all children of our Father which is in heaven.

A CATHOLIC.

CONSECRATORS, NOT "ASSISTANTS."

To the Editor of The Living Church

The report in the Church papers of the consecration of the Missionary Bishops of Shanghai and Yedo, reads: "The Bishop of Long Island was consecrator, assisted by the bishops of New Jersey and New York." There is precedent for the use of this word "assisted," and it has even crept into letters of ordination. But a fault is not to be perpetuated. The truth should not be endangered by words, liable to be misunderstood. Each bishop who lays hands on the Bishop-elect, is equal ordainer or consecrator with the bishop presiding. The canon directs: "The presiding bishop shall take order for the consecration of the bishop-elect, by himself and two other bishops or by any three bishops, to whom he may communicate the testimonials." Title I., Canon 16. All three are plainly equal in the consecration. The rubric in "the form of ordaining or consecrating a bishop" goes farther. It reads; "The presiding bishop or some other bishop, appointed by the bishops present, shall begin the Communion service." Even the position of president is not definitely fixed—much less that of one of the consecrators—who is to have "assistants."

It was on the theory that there is a consecrator who is only assisted by other bishops, that some writers in the Church of Rome, falsely assuming that Barlow, presiding at the consecration of Parker, had lost his right to ordain, claimed that the Anglican succession was broken in the reign of Elizabeth. Newspapers are in the base of permanent public belief. Let them carefully choose words. It is too, but fair, that, even in a passing record they give to all the bishops the position which the Church gives, ordainers or consecrators, even every one that lays hands on the bishop-elect. Assisting is not ordaining. Assisting hands may not of necessity convey the "grace of orders."

B.

SHOULD THERE BE A RECORD?

To the Editor of The Living Church

I wish to call your attention to a curious omission in the Revised Book of Common Prayer, which may be fraught with some serious historical consequences in the future. There is nowhere, between the covers of the book, anything to show that a work of revision has been accomplished during the last quarter of the nineteenth century. Neither in title page, preface, or ratification, is the slightest allusion made to any of the recent changes in the book. There is simply the usual statement that the particular edition has been compared and corrected by the standard book. The whole of the enrichments in the present work is surrendered, with wonderful humility of self-elimination, to the General Convention of the year of our Lord one thousand seven hundred and eighty-nine, which decreed that "this Book shall be in use from and after the First Day of October, in the Year of our Lord one thousand seven hundred and ninety."

Such self-obliteration on the part of the Committee on Revision, and the last General Convention, is admirable. But it is hardly compatible with historic truth. And, in the not distant future, it is quite conceivable that some persons, at least, coming into contact with a copy of the old and a copy of the new book, might suppose either that the General Convention of 1789 had issued two books, or that there were, at that time, two rival Protestant Episcopal Conventions, as once there were two rival Popes during the Babylonish Captivity of the Church. It will be observed that each revision of the Holy Scriptures has given some account of itself accompanied with appropriate reference to kindred work in the ages before. And likewise the same course has been pursued in the historic development of the English and American Books of Common Prayer heretofore.

Surely this must have been an oversight, and one that is unfortunate.

FRED. C. COWPER.

Philipsburg, Centre Co., Pa., July 10, 1893.

THE ANGLICAN COMMUNION AGAIN.

To the Editor of The Living Church

In the issue of your paper of April 8, 1893, page 30, the present number of communicants in the Anglican Communion is estimated at 2,585,000, exclusive of some 75,000 in foreign missionary fields. Now, I am quite sure that you have very far under-estimated the true number. For instance, in the table given by you, the Church of England is estimated to have only 1,500,000, when I have no doubt that it has at the present time nearer double that number. The only attempt ever made to ascertain the number of communicants in the Church of England was in the year 1885, and the result can be seen in the official year book for that Church for 1887, pages xix-xx-xxi, and which I now have before me. "The Living Church Annual" of 1888, to which you refer, and which I also have before me, evidently got its figures for the Church of England from the official year book, as they are the same in both, viz: 1,181,915. But the year book has a note that those figures represent returns from only 80 per cent. of the parishes in England and Wales; and it is further stated, on page xix, that in the 20 per cent. of non-returning parishes are a considerable number of important parishes which would "affect to proportionate degree" all the figures given. If that be correct, then the 20 per cent. of non-returning parishes would alone have brought the total number up to 1,500,000. But that is not all, as it appears from the year book, page xx, that parishes were allowed to report either of two ways, viz: the number on the roll, or the number attending the Easter festival in 1885. How many reported the one way or the other there is no means of exactly ascertaining. There are, however, on pages 62–69, given the reports from some specimen parishes in different parts of the country, and judging from them, about as many reported only the number attending at Easter as reported the number on the roll. There must have been, then, many absentees to be added to the figures given for the reporting parishes, as well as the entire figures for the non-reporting ones. For even if the day was perfectly bright and clear all over England, just such a one as to bring out a large attendance, and it is more likely that it was not, as Easter came early in 1885, there would still have been absentees from sickness of themselves, or in their families, or from some one of the many causes which would keep persons away on any given day. It it plain, then, that the figures given in the year book of 1887 for the year 1885 did not nearly represent the true number of communicants in the Church of England at that time, but that they numbered then nearer 2,000,000. Then again, there is the increase since 1885, and which must have been very large; for since that time the Confirmations, according to the bishops' reports in different year books, have been as follows: 835, 204,662; 1885, 229,633; 1887, 213,948; 1888, 221,464; 1889, 225,058; 1890, 196,964; 1891, 214,531; total for the seven years, 1,475,248. And if we add for 1892, the returns of which I have not before me, and that part of the present year which has elapsed, it would no doubt bring the total number of persons who have been confirmed in the Church of England since Easter, 1885, to more than one and three-quarter millions. Now, out of that number, it is reasonable to suppose that the increase in communicants has been about a million. The increase in communicants of our Church in this country, in proportion to the number confirmed, has been even greater than that.

When, therefore, as I have shown, the number of communicants in the Church of England in 1885 was far understated in the year book, and if the increase since then has been anywhere near what I have estimated, it follows that the present number of communicants in that Church alone would be more than your table gives for the entire Anglican Communion.

And not only does the table very far underestimate for the Church of England, but it also underestimates for the British Colonial churches; for your figures are taken from "The Living Church Annual" of 1888, and they came from the Church of England year book of some years before that. Now, I have discovered a clerical error in the Annual. For in making up the summary, page 104, I find that all the communicants in all the thirteen dioceses of Australia proper, whilst they are given on page 102, are omitted in the summary. If they are added, it would make the communicants in the British Colonial churches at that time some thousands greater than your table estimates them at the present time, to say nothing of non-reporting parishes, or of any increase that may have taken place in the last seven or eight years, and which has no doubt been very considerable, as most of the British colonies are growing rapidly, and the English Church in most of them seems to be flourishing and keeping pace with the population.

The truth of the matter is, it is almost impossible to ascertain at the present time, with any degree of accuracy, the number of communicants in the Anglican Communion. For even in our own country, where returns are regularly made, and where the number can be ascertained more closely than anywhere else, the correct figures are invariably understated. For in most all of the dioceses and jurisdictions there are non-reporting parishes. Then there are communicants living in many places where we have no organization, and whose names are not on any register. And, besides, the conventions to which returns are made meet in many of the dioceses in the spring or early summer, whilst the Church almanacs and annuals are issued at the end of the year, so that the returns, in most cases, are a year old.

Whilst the figures for the Anglican Communion cannot be accurately given, one thing is certain, that they are very far in excess of the numbers given in your table. I have for some years past taken a great deal of pains in trying to ascertain the strength of the various Churches of Christendom. The Roman Catholic is strongest. But I am satisfied you are right in your statement that among English-speaking people of the world our Church is very considerably stronger

than any other, in number of baptized members and adherents. If we take all civilized "peoples and tongues," the Lutheran is the strongest of all Protestant Churches. It should be added, however, that all estimates include with the Lutherans the entire Church of Sweden, numbering some four or five millions, and which, more properly, should be included with us, as it is episcopal in its government, and in many other respects more closely resembles our Church than the Lutheran. It dismisses such of its members as come to this country to our Church, instead of to the Lutheran, a fact of which we have availed ourselves but little in the past. I am glad to say that recently we have taken some steps looking towards doing so in the future. Had we looked out for them as we ought to have done in the past, it is probable that we should have had very many Swedish Episcopal congregations in America. LAYMAN.

Personal Mention

The address of the Rev. Geo. B. Pratt is 19 Bishop Court, Chicago, Ill.

The address of Bishop Graves of Shanghai, after July 24th, will be Hankow, China.

The Rev. George A. Dennison has entered upon his duties as assistant minister of St. Andrew's, Lambertville, N. J., and general missionary in Hunterdon county, N. J., under the Rev. E. K. Smith.

The Assistant Bishop of Minnesota has sailed for Europe seeking full restoration of his health.

The Rev. Horace F. Fuller, assistant minister of St. Peter's church, Philadelphia, has been elected to the rectorship of Christ church, Bordentown, N. J.

The Rev. John H. White, warden of Seabury Divinity School, Faribault, has gone abroad for the summer.

The Bishop of Maryland will spend the month of August in Rhode Island.

The Rev. Robert Scott has sailed for England.

The Rev. Robert C. Jett has accepted the rectorship of Emmanuel church, Staunton, Va.

The Rev. W. Rix Atwood has become rector of Bellevue, O.

The Rev. Wm. F. Bellinger has entered upon missionary work at Yemassee, S. C.

The Rev. Lindsay Parker, Ph. D., is summering in New Brunswick.

The Rev. Allan Burleson has accepted appointment as headmaster of the military school, San Antonio, Tex.

The Rev. F. W. Clampett, of Baltimore, has sailed for Europe.

The Rev. Wm. B. Hole has taken charge of the church of Our Saviour, Middleborough, Mass.

The Bishop of New York is spending the month of July in Newport.

The Bishop of Alabama is summering in Virginia.

The Rev. Owen R. Davies has resigned his position of canon of Trinity cathedral, Cleveland, O., to become assistant minister of the church of Our Saviour, West Philadelphia, Pa.

The Rev. Alfred L. Moore has accepted appointment as assistant minister of St. Paul's church, Akron, Ohio.

The Rev. Henry Y. Satterlee, D. D., of Calvary church, New York, is passing vacation days at Newport.

The Rev. C. Ellis Stevens, LL. D., D. C. L., of Christ church, Philadelphia, divides his vacation between Newport and the White Mountains.

The Rev. M. T. Turner has accepted parochial charge of the churches at Eutaw, Livingston, Boligee, and Gainsville, Ala., and will enter upon his duties August 1st.

The Rev. H. G. Lewis has accepted appointment as assistant minister of Trinity church, Toledo, Ohio.

The Rev. Dr. Currie, of Baltimore, spends the summer abroad.

The Assistant Bishop of Alabama has been spending the month of July among old friends in Virginia.

Bishop Thomas is summering at Wickford, R. I.

The Rev. Louis A. Lanpher has accepted an appointment as assistant minister of the church of the Ascension, Philadelphia.

Until October next the P.O. address of the Rev. J. A. Oertel will be Bel Air, Hartford Co., Md.

The Rev. Dr. C. DeWitt Bridgeman sailed for Liverpool in the steamship "Majestic," of the White Star line, Wednesday, July 12th.

The Rev. Wm. W. Mix, of Ashland, Pa., is spending a few days with his family at Nuremberg, Pa., seeking rest from parochial duties.

The Rev. Wm. C. McCracken is not permanently located at Tower, Minn., as announced in THE LIVING CHURCH of 8th inst., but is open to a call elsewhere.

The Rev. F. J. Vincent has resigned the rectorship of St. Paul's church, Elk Rapids., Mich.

Ordinations

On Saturday, July 8th, at Trinity church, Sharon Springs, N.Y., Bishop Doane ordained to the priesthood the rector, the Rev. Earnest Webster Dustan. The Rev. Canon Stewart, of All Saints' cathedral, Albany, presented the candidate, and with the Rev. J. E. Hall and the Rev. Edward C. Hoskins, joined in the laying on of hands.

On Sunday, July 2nd, Bishop Vincent, in St. Paul's church, Chillicothe, Ohio, ordained to the diaconate Frank W. Bope, C.M. Roberts, and Dwight Benton. The Bishop was the preacher and delivered a most eloquent sermon. The Rev. Charles L. Fischer presented the candidates. The Rev. John H. Ely, of College Hill, assisted in the services. Mr. Benton has decided to take work under Bishop Brookes, of Oklahoma; Mr. Bope takes charge of Xenia and London, Ohio, and Mr. Roberts becomes rector of Troy, Ohio.

On Tuesday morning, July 11th, in Grace cathedral, Topeka, Kas., Samuel Edwin Busser, formerly a Congregational clergyman, was ordained deacon. At Morning Prayer the same day Walter Bird Clark, a Presbyterian minister, was confirmed, intending to become a postulant for Holy Orders. Mr. Busser will take charge of the new mission at Dodge City, and Mr. Clark of Ottawa and Olathe.

On Sunday morning, June 25th, Bishop Rulison, in the church of the Nativity, South Bethlehem, ordained to the diaconate Dr. Otho Brandt of Mahonoy City, Mr. James B. Werner of Allentown, and Mr. W. Blackwell of Philadelphia, and to the priesthood the rector's assistant, the Rev. Geo. W. Van Fossen. The sermon was preached by the Rev. Leroy F. Baker and was a fine exposition of St. John xv: 16, "Ye have not chosen Me, but I have chosen you and ordained you." The music was finely rendered by the vested choir.

To Correspondents

HUGUENOT.—The orders are doubtful. A commission of the General Convention is now investigating their validity. Confirmations likewise questionable. We know of no books except their own office books and formularies, and histories of the Reformation in Sweden and Norway.

W. L. C.—The Hymnal is not compulsory in the same sense with the Prayer Book. We are of opinion that a bishop may lawfully license another book if he sees fit. The date should be determined by notification from the bishop of the diocese.

A. S. C.—There is no "Catholic usage" about such a matter, so far as we are aware. It is subject to the regulation of the rector, but does not seem worth making a point of.

LAYMAN.—Similar cases are not uncommon, viz., where, for the sake of children, or other reason, a divorce is obtained under the laws of the State on some lesser ground, when the true reason was adultery. In our opinion, there is nothing to prevent the Ordinary from dealing with such a case upon its merits. We do not think the judgment of the bishop is necessarily determined by the form of the decree of the divorce court.

W. P. N.—You may find the information you desire in the unabridged dictionaries.

Official

ROANOKE COLLEGE

Roanoke College, which has just celebrated its 40th anniversary, offers at small cost many superior advantages, including a new gymnasium. The College draws its students from many States, Indian Territory, and Mexico, and has graduates in 33 States and five foreign countries. Its location in the attractive town of Salem, in the beautiful Roanoke Valley, is unsurpassed. The annual catalogue of 56 pages, with eight views of the College and vicinity, and the June number of *The Roanoke Collegian*, will be sent free on application to Clerk of Faculty, Salem, Va.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

WALTON.—At Saratoga Springs, June 15th, 1893, Susan Kearney Walton.

"O Good Shepherd, Thou didst call for her. She knew Thy tender voice; she followed; and now in the dear, dear land she dwells in peace."

SCRATCHLEY.—In Newark, N. J., on Sunday, July 9th, Arthur Minor Scratchley, aged 11 months and 13 days.

ISHAM.—Entered into rest at her home in Malden, Ulster county, N. Y., June 29, 1893, Augusta E. Isham, wife of Theodore Isham. Interment at Canaan, Conn., July 3rd, 1893.

Make her to be numbered with thy saints in glory everlasting.

CLOVER.—Died, at New Hackensack, N. Y., on the 12th inst., Clover, only daughter of John N. and Florence Roach, and granddaughter of the Rev. Dr. Clover, aged two years and nine months. Interment at Greenwood.

HOYT.—At her residence in Boston, Mass., on June 15th, 1893, Sarah Frances Hoyt, wife of Albert H. Hoyt, for many years actively identified with Church and philanthropic work in Boston and Cincinnati.

"Grant her, O Lord, eternal rest, and let perpetual light shine upon her."

Appeals

Twelfth Sunday after Trinity, (Aug. 20th), offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the Rev. Austin W. Mann, general missionary, 89 Arlington st., Cleveland, Ohio.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

TRINITY MISSION, PRAIRIE-DU-CHIEN, WISCONSIN

Our creditors press for the balance of our debt ($150), but owing to the financial crisis we can't raise even this small sum. One kind friend has sent us $10. Will you, kind reader, send a donation however small, and help us.

J. GEORGE EWENS, Priest.

Most cordially do I endorse enclosed appeal.

I. L. NICHOLSON,
Bishop of Milwaukee.

THE GENERAL BOARD OF MISSIONS

Legal title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor, as is the calling to forsake home and go forth to hardship and peril.

The fiscal year closes August 31. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

A CLERGYMAN in Priest's Orders seeks immediate engagement in parochial work. Address "CLEROS," care THE LIVING CHURCH, Chicago.

CLERGYMAN, single, in a Church boarding school for boys. Some teaching and some Sunday duty. Salary, room, board, and $500. Address Rev. JOHN HEWITT, Lincoln, Neb.

WANTED, a teacher of French in a Church school for girls, one whose native language is French, and has had experience in teaching. Term opens in September. Address "RECTOR," this office, with references and needful information.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector the Rev. JAMES STARR CLARK, D. D.

World's Fair

H. A. Swain, 4246 Cottage Grove ave. Nice clean furnished rooms to World's Fair visitors, 50c. per day, and upwards Special rates for large parties. One block from Grand Boulevard, within walking distance of Fair grounds; cable cars pass the door, four blocks from the Elevated and two blocks from the Illinois Central R. R. Take Cottage Grove and Wabash Ave cable. Correspondence solicited.

EXPOSITION VISITORS can secure elegant rooms at very moderate rates with a Church family, at their residence, 487 and 489 Bowen ave., Hyde Park. The location and surroundings very fine, near elevated road and cable cars. Meals served in house if desired. Best of references given. Address JNO. E. ENNIS, 87 Bowen ave., Chicago, Ill.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer, MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Rev. H G. Moore, 3553 Champlain st. Breakfast and dinner.
Mrs. Henry F. Starbuck, 6 Groveland Park. With or without board.
Miss Wallace, 150 Fiftieth st. Breakfast only.
Miss Magee, 4737 Lake ave. With or without board.
Mrs. H W. Scaife, 975 Millard ave. With or without board.
Mrs. J. A. Rice, 189 Cass st., Flat 30. Breakfast if desired.
John S. Cole, South Englewood. Breakfast only.
G. C. Burton, 6640 Yale ave., (Englewood.) Without board.
Mrs. C. L. Chance, 3320 Vernon ave. Breakfast if desired.
Mrs. E. C. Vermilye, 446 Belden ave. With or without board.
Mrs. F. D. Benson, 41 46th st. Without board.
Mrs. A. Parsons, 5756 Madison ave. Without board.
Mrs. Ferris, 3532 Ellis ave. Breakfast if desired.
Mrs. B. C. Davy, 380 Erie st. With or without board.
Mrs. M. A. Batten, 68 Goethe st. (2nd flat). Breakfast only.
Mrs. J. P. Peterson, 341 Oakwood B'd. Breal fast only.
Mrs. Edward Ivens, 1053 N. Halsted st. Breakfast only.
Miss E. M. Wilson, 4525 Oakenwald ave Without board.
Mrs. A. Elton, 223 Dearborn ave.
Mrs. A. E. Crane & Co., 265 Chestnut street.
Mrs. J. H. Freeman, 3004 South Park ave. Breakfast if desired.

Those who send announcements for this column should state whether or not board is furnished with the rooms.

Correspondence direct, not through THE LIVING CHURCH.

Choir and Study

Fenelon

BY KATE M. WARNER

O saintly priest of the Eternal God,
Whose spirit, pure and noble, through thy face
Glowed incandescent with celestial grace,
Whose feet with truest gospel peace were shod
And daily in thy Master's footsteps trod,
Who humbly dwelt in thine exalted place,
The friend and guide of France's royal race
Or meekly bowed beneath affliction's rod;
How oft from chaos of tempestuous thought,
Dark with the clouds of doubting and unrest,
Hast thou the struggling soul in safety brought,
With gentle words, as at thy Lord's behest,
To where, through faith's transparent atmosphere,
The glorious Sun of Righteousness shone clear!

Elizabeth, N. J.

The finer advances in civilization will be marked by increased consideration of the public comfort and well-being. A thousand expedients now in vogue for the promotion of private advantage will be cast aside in the larger interests of the community. In this direction not only philanthropy and a sensitive recognition of social equities, but the practical betterment of general industries, will be found working together. In London and Paris there are hundreds of miles of thoroughfares laid down in asphaltum and wooden pavements, equally noiseless while equally adapted to the requirements of traffic and travel. In the former city there is a very general movement for the substitution of rubber and its compounds for the old iron tires of drays, luggage vans, and even cabs and the ubiquitous "hansom." Thus already large areas of modern London enjoy a general quiet, well-nigh inconceivable to the residents of our own Belgian and cobble paved cities. An advancing civilization develops finer and more sensitive perceptions, and nerves more delicately and highly strung. While there is a merciful process of induration at work among our city toilers and dwellers, else the life would be hardly endurable, it is equally true that there is a larger public all the while becoming more acutely sensitive to the increasing din and turbulence of the streets.

We cling tenaciously to the barbaric love of noise that comes with our barbarous heredity. It was not so very long ago that the terrible gong, with its blood-curdling, paralyzing horrors, dominated every hostelry, hotel, and railway restaurant throughout the land. We are still under the tyranny of church bells. When watches and clocks were found only in monasteries and palaces, the parish church might well summon its widely scattered flock with peal and chime. Under such conditions, bell-ringing grew into a rude art, and the rustic campanologians formulated the somewhat complicated series of "changes," and "rounds" of the bell-ringer's lore which to-day prevail throughout England. There is much significance in all this to the educated ear. In our modern cities the conditions are totally changed. The clock and watch are everywhere; so is the public clock-tower, by day and night. Three or four of the largest churches often occupy nearly adjacent corners. They punctuate at short intervals the residential avenues and thoroughfares. They draw their respective congregations from all quarters—some of them miles away. None of these worshippers heed their church-going bell until they approach the stunning bombardment hard by the church porch. And in this distracting dissonance of huge bells and chimes maybe a dozen belfries vie in volume and vehemence. Who can explain this mad pandemonium that mangles and tortures the quiet of the blessed day of peace and rest! Take the chimes hammering out falsified melodies just overhead, until the outraged sensibilities throb and ache—literally Brobdinagian chimes, peace-breakers and melody-breakers—what insane frenzy seizes upon the builders and vestries, for such monstrosities, when if there must be "chimes", those lovely, restful Normandy and Belgian chimes, at once musical, gentle, and churchly, may be easily imported if our bell-founders lack the skill to reproduce them. Alas, weight of metal carries the day! One church rivals its neighbor in the tonnage of a new peal, and so it goes; the enormity growing instead of dying out.

If chimes were musical and refreshing, as they undoubtedly were, once upon a time, no one would be tormented, even if few were delighted. In every city block we may count on a large percentage of invalids, bed-ridden sufferers, ailing babes and children, sufferers from insomnia perhaps among them; but the inevitable bell-ringing that twice a day is supposed to summon a dozen devotees to their prayers, has no mercy nor consideration for such as these. "But would you do away with church bells altogether?" Why not! Or why not replace them with the unobjectionable carrillon? An unanswerable comment on this whole public affront of bell-ringing may be summed up in the traditional work of "Great Tom" suspended in the gate-house of Christ church, Oxford. Now "Great Tom" rejoices in the distinction of seven and a-half tons, and every night at five minutes past nine, it peals a curfew of 101 dreadful, Oxford-penetrating strokes, indicating the number of students on the "foundation." To get rid of this diurnal tyranny of "Great Tom," one must get well out and away from Oxford. There is no other alternative. Clearly there is not the slightest practical value in all this tempest of Sunday bell-ringing. Since it is for the most part a weariness and distraction to man, it can hardly be urged as for the greater glory of God. Our purveyors of amusements are wiser in their day and generation. The countless theatres, concerts, oratorios, symphonies, operas, and all the rest that open their doors every evening, have recourse to no bell-ringing. Yet they gather in a larger public perhaps than do the Sunday churches with all their bell-ringing.

Most offensive, most painful, and most gratuitous of all noises are the innumerable steam-whistles and other ear-piercing devices of the manufactories whereby their operatives may be rallied betimes. In order that fifty wage-earners may be roused from sleep at an early hour, and haled to their drudgery on time, some ten thousand defenseless people, more or less, young and old, invalids and sufferers, must submit to the protracted torment of the most discordant shrieks conceivable, and this at morning, noon, and night, for some selfish purpose or another. Under a legitimate and laudable concentration of public opinion, such gross breaches of peace and offences against good order, may be made indictable as nuisances, punished and abated. There will be quieter times in the civilization at hand. There will be the minimum of noise, and the maximum of general comfort and repose. No man, nor corporation, may then vex his neighbor with importunity. The reign of quiet streets, unobtrusive industries, and Sundays unvexed with the turbulence and clashings of distracting bells, will come in time.

The Music Hall of Boston, better known to the general public as, whilom, the home of the great "Walcher" organ, for many years the grandest in the country, an instrument yet in dilapidated existence, and of which Boston proved a most incapable custodian—that music hall is come to grief, and will shortly crumble away under the encroachments of newly projected elevated railway lines. Already artistic enterprise has discounted the devastation, and before this is consummated a new and vastly more attractive music hall, in the neighborhood of Copley Square and of Trinity church, will be ready to open its doors, the handsome sum of $400,000 having been subscribed within a very few days. This public-spirited action was prompted in great part by the general desire to provide a home for the justly celebrated Boston Symphony organization which years ago gained the first position among our several orchestral societies. It seems strange that Boston with its wealth of orchestral and choral resources should permit such a poverty of eligible halls. The fortunes of the old Handel and Haydn Society, oldest of American choral societies, seem strangely bound up with those of the "Symphony," as they are both unhoused in the approaching demolition of the Music Hall, and will together find refuge in the new hall in the Back Bay neighborhood. In New York more than a dozen halls are adapted for the most commanding symphonic and choral concerts.

In our complacency it is natural enough to amuse ourselves once in a while over the "arrested development" of social life abroad, even in the chief cities. Take the telegraph now universally mobilized as a convenience with Americans. Mr. Smalley, the entertaining London correspondent of *The New York Tribune*, mentions in a half-quizzical way his experiences as a patron of the telegraph while in Dresden. He says: "There are no doubt statistics, but subject to correction from statistics, I should say the Germans do not use the telegraph very freely, and are not very impatient when they do use it. A telegraph office is not always easy to find, or at any rate, not always around the corner. The head telegraph office in Dresden is in a back courtyard up a long flight of stairs. When you have climbed the stairs you are in the presence of one clerk, whose duty it is to receive dispatches. I admit I never found many people sending them, and perhaps the one clerk is enough. The clerk was in uniform, probably a telegraph uniform, but it looked very military, and his manner though civil, was military. The head office in Berlin opens on the street, and is a busier-looking place. But there, as in Dresden, telegrams seemed to be dealt with in a spirit of leisureness. And if you asked me where the branch offices are, or any one of them except those in the railway stations, I could not tell you. They do not stare you in the face as they do in London. In all Berlin there are but fifty-eight telegraph offices, and Berlin is a city containing a million and three-quarters of people. In Dresden, with a quarter of a million, there are ten offices. In Hamburg, a city which, including its suburbs, has a population of over half a million, the number is fourteen. In London there are 491. These figures may or may not give an accurate notion of the comparative frequency with which the German and English make use of the telegraph. But so far as they go, they are accurate."

That nondescript free-lance among the London Church clergy, the Rev. Mr. Haweis, once favorably known from his spirited book on "Music and Morals," has again fallen into an unenviable notoriety by a grave offence against the ethics of literature. As all the world knows, the latest years of that greatly admired physician and specialist, Sir Morell Mackenzie, were sorely troubled by fierce animosities of a professional origin growing out of his care and treatment of his illustrious patient, the late Emperor of Germany. It is generally believed that his own splendid career was not only embittered but shortened by these animosities of the German scientists who obstructed his diagnosis and treatment during the few fearful months of his devoted services to the Emperor, and pursued him after the Emperor's decease with a malignancy unparalleled in modern professional life. Mr. Haweis who knew Sir Morell insisted upon writing and publishing a biography which proved most offensive to the family and friends of the late baronet, and which after their resolute and impassioned remonstrances, the speculative Mr. Haweis refuses to withdraw from the market; insisting upon making merchandise of the inviolable sanctities of a wide and deeply aggrieved family connection. It is needless to say that many questions of painful delicacy, growing out of not only Sir Morell Mackenzie's professional relations with the royal families of both England and Germany, but of the close consanguinities within both these families, rendered the disclosure and public discussion of professional questions involved particularly distressing. But the Rev. Mr. Haweis insists upon the legality of his prerogative, and so the family suffer without remedy while the pachydermatous author stands pilloried in the condemnation of an indignant public.

By the will of Mrs. Anna H. Wilstach a bequest was made to the city of Philadelphia of a large and valuable collection of paintings, sculpture, etc., which she hoped might be placed in a special apartment of Memorial Hall in the West (Fairmount) Park, as the nucleus of an art gallery which should eventually rival any of those in the Old World. In accordance with her wish, the western wing of the Hall has been divided into two sections, with smaller subdivisions, beautifully decorated throughout, and separated from the main court by high, black iron gates, back of which are heavy tapestries of red. On July 1st, in the presence of a distinguished company, occurred the formal opening. Supreme Court Justice, the Hon. Samuel G. Thompson, chairman of the park commissioners' committee, was the orator of the day. For the purpose of developing this collection, one fourth of the income of the residuary estate (the principal is estimated at about $700,000) has been set aside in order to be employed, from time, to time in the purchase of additional pictures. The collection includes paintings by artists of world-wide fame, water-colors, pastels, fine engravings, and bronze and marble statuary. Among the most notable

are the "Forest of Fontainebleau," by N. V. Diaz; "Ludmilla, a Martyr to Religious Faith," by Gabriel Max; Adolph Schreyer's great painting of "Winter," and Jules Breton's "Tired Out;" Corot landscapes, figures by Gerome;" "An Arab Chieftain,"and Eugene Verboeckhoven's "Interior of a Stable," are also valuable canvases, while yet others are Jules Breton's "Burning Tares in a Wheatfield;" "Arabs on Horseback," by Eugene Fromentin; "Contemplation," by Alexander Cabanel; and "A Decorative Affair," by Edouard Zamacois. The masterpiece of the collection is Munkacsky's "Last Days of the Condemned," a painting which brought fame and fortune to the artist, and connected with which is a very touching story, illustrating Mr. Wilstach's rare and characteristic philanthropy. Munkacsy, then an unknown young artist, conceived the subject while he was lying in a hospital in Germany, condemned, as it was thought, to a life of total darkness from diseased eyes. He had commenced the picture, but through poverty, was unable to finish it. At this crisis Mr. Wilstach heard of the struggling young genius, inspected his unfinished picture, recognized its merits,and paid for it in advance. It won the artist fame at the next year's salon in Paris, and with it golden fortune. To-day it is valued at $40,000, and Munkacsy regards it, though of his earliest work,as his masterpiece. Some time after Mr. Wilstach's decease, his widow learned that Munkacsy had painted a replica of his masterpiece, and disposed of it at a very high figure. Mrs. Wilstach viewed this as a most dishonorable act, and forthwith turned the face of the picture to the wall, and never looked upon it again. As there was a considerable quantity of bitumen used by the artist, that portion of the work turned black; but it is hoped that its present exposure to the light will gradually restore it to its pristine hues.

Book Notices

Little Miss Muffet. By Rosa Nouchette Carey. Philadelphia: J. B. Lippincott & Co. Price, $1.25.

The author has added another charming story to her interesting list of works. "Little Miss Muffet" is specially written for girls, at least it is a useful book to put into the hands of girls of 16 or 17 years of age. The story is well told and the characters portrayed with skill. The interest is well sustained throughout, and the lesson of the story useful for all readers.

The Safe Side. A theistic refutation of the Divinity of Christ. By Richard M. Mitchell. New York and Chicago: R. M. Mitchell. 1893.

This book as its title shows, is designed by its author to overthrow the belief of Christians in the Divinity of Christ, and, as incidental to this purpose, their belief in the trustworthiness of the New Testament Scriptures. It borrows its materials from such works as Strauss' "Life of Jesus,"the work known as"The Supernatural Religion,"Renan's works, etc. There is no originality displayed and the book is written apparently in entire ignorance of the fact that its arguments have been answered again and again. It is not a powerful book and can exert no influence, unless with unintelligent and ignorant readers.

The Books of Chronicles in Relation to the Pentateuch and the "Higher Criticism." By Lord A. C. Hervey, D.D., Bishop of Bath and Wells. London: S. P. C. K.

The venerable Bishop of Bath and Wells is doing yeoman service in aid of the traditional view of the Old Testament, as against the views of the so-called "higher critics." In this volume he defends the early date of the Chronicles, and endeavors to refute the attacks of Wellhausen and others upon the trustworthiness of the sacred historian. Though written for popular use, the treatise proceeds from a ripe scholarship and adequate knowledge of the literature of the subject, and while many may not be ready to go all lengths with the author, the book will be found useful for the concise view which it gives of the points at issue.

The Best Letters of William Cowper. Edited, with an Introduction, by Anna B. McMahan. Chicago: A. C. McClurg & Co. Price, $1.

The admirable introduction adds materially to the value of this edition of letters from the pen of him whose title, "Prince of Letter-writers," seems never to have been questioned. The reader is introduced to Cowper's correspondents, for the excellent reason that "letters derive their tone as much from the person addressed as from the person writing," and a new generation has arisen needing an introduction to Lady Hesketh, Lady Austen, and Cowper's "Mary." But who has decided that these are the best letters? We miss some of our favorites; still, for the matter of that, so we do from the Hymnal; on the other hand, that is not labelled: The Best Hymns.

Napoleon, A Drama. By Richmond Sheffield Dement. Reading edition with appendix. Chicago: Knight, Leonard & Co. 1893. Pp. 183.

The author is an enthusiastic student of the Napoleonic annals and literature, and finds a hero in his research. His homage is absolute, and, in an *ex parte* way, intelligent. His preface demonstrates this; but his dramatic presentation of this unique career is an attempt at the impossible, though a conceivable undertaking if cast in cyclic episodes, like the Henry's of Shakespeare. But the attempt to summarize such a vast, thronging concourse of pregnant years,involves inevitable failure. The canvas, or stage, in the outset, is over-crowded with nearly or quite an hundred personages. Mr. Dement has not mastered either dramatic form or art; and verse as his vehicle, is neither plastic nor subjected to rhythmic laws. A master of the *ars poetica*, might during a fortunate life time, develop the Napoleonic Drama within a cycle of half-a-dozen dramatic episodes.

The Final Passover. Meditations upon the Passion of our Lord Jesus Christ. Volume III, the Divine Exodus. By the Rev. R. M. Benson, M.A. London and New York: Longmans, Green & Co. Price, $1.75.

Among the leaders of the Catholic Revival in the Anglican Communion, no one has done more than Father Benson to promote the interior life of devotion. His devotional books, furnishing a guide to the practice of religious meditation, so necessary to the highest spiritual development and the union of the soul with God, are known and prized by many among us who are earnest in striving for a higher life. The present volume is the third in a series which will be brought to completion in a fourth on "The Life Beyond the Grave." These meditations have all the depth of thought and profound theological grasp for which the author's works are always distinguished. The first part, which alone has been issued up to this time, comprehends 35 meditations, from the "Going forth to Gethsemane" to "Jesus bound and led away," after the final sentence of Pilate.

A Review of the Systems of Ethics Founded on the Theory of Evolution. By C. M. Williams. New York: Macmillan & Co. 1892. Pp. xv, 181.

This work, which is both exhaustive and exhausting, consists of two parts. The first part consists chiefly of a review of the ethical ideas of Darwin, Wallace, Hoeckel, Spencer, Fiske, and other believers in the evolutionary hypothesis. The second part is an elaborate exposition and defence of the evolutionary hypothesis as applied to ethics. In the eighth chapter he assails what he considers to be Christian ethics, without much appreciation of that subject. This is, perhaps, to be expected of one who (in his last chapter) shuts up the individual soul's future to the progress of the race under earthly conditions after its own disappearance. We cannot, of course, take space here to argue the question of evolutional ethics, but we cannot away with it. This work is, perhaps, the most complete treatment of the subject, from the evolutional point of view, which has yet appeared.

The Church in Relation to Sceptics. By the Rev. A. J. Harrison, B.D. London and New York: Longmans, Green & Co.

This volume is a sequel to the author's "Problems of Christianity and Scepticism." The sub-title is "A Conversational Guide to Evidential Work." It contains an introduction, four books, and conclusion. The author disclaims the intention, or even the ability, to write a formal treatise. The merit of the book consists chiefly in the fact that it is the outcome of an unusual amount of practical experience in dealing with various forms of scepticism. Believing as we do, that in the vast majority of cases definite unbelief is intimately connected with sin, and that little can be done with most men until they have been aroused to a sense of guilt, we have no great faith in a method which assumes that "the most pronounced cause of suspense of belief is the apparent insufficiency of the evidence that Christianity is true to our own experience of facts." Nevertheless there is much in the book which is calculated to be useful under circumstances which may occur from time to time in the experience of every priest.

Visits to Calvary. A Series of Sacramental Meditations. By the Rev. Robt. T. Jeffery, M. D., Minister of Caledonian Road church, Glasgow. Glasgow: James Maclehouse & Sons.

There is a peculiar quaintness about these discourses which reminds us of the best examples of the older Presbyterian pulpit, though the loving kindness and gentleness of the preacher presents a striking contrast with the sternness of his predecessors. There is a certain simplicity, a transparent sincerity, which attracts us to the speaker, and which is not marred by his peculiarities of expression here and there. It is refreshing to meet with one who dwells so lovingly upon the phrases of Holy Scripture, turning them over and over and not letting them go until he has extracted from them all the truth he can perceive to be in them. A good example is seen in the comments upon the words from St. John xix: 17, "Where they crucified Him," in which each word is taken as a keynote of a separate division of the discourse. The sermon on "The Merchantman of Laodicea" is remarkable in its way, and brings out the author's unique method of treatment perhaps more strikingly than any other in the book. The figure of the merchantman at a stall in the street, commending his wares to the passers-by, suggests to the inhabitant of an American city ideas scarcely congruous with so sacred a subject, but possibly this would not be felt in the same way by the members of the "Caledonian Road church." In a word, these sermons are far off the conventional track, and have a lesson not only for those who find it profitable to view the teachings of Holy Scripture in a fresh and unconventional light, but also for those who would learn new and effective methods of sermon composition.

The Story of Malta. By Maturin M. Ballou. Boston and New York: Houghton, Mifflin & Co. Price, $1 50.

Without much technical knowledge of science or of art, and we should say also rather deficient in the capacity of sympathy with those of alien race, customs, and religion, Mr. Ballou nevertheless produces very entertaining and instructive books of travel. He has a sufficient knowledge of history, excellent descriptive powers, and a clear and easy style. There is not a dull page in the book. Certainly it would be hard to find anywhere a better account of a comparatively little known region of the world than is presented in the volume before us. But it contains neither illustrations nor maps. The first we willingly dispense with, considering that the tendency of the day in that direction is carried to extravagance. Better no pictures than the padding of that sort which disfigures so many otherwise excellent books; but maps and plans of places should not be lacking in a book which is concerned so largely with geography.

The Place of Christ in Modern Theology. By A. M. Fairbairn, M.A., D. D. New York: Chas. Scribner's Sons. 1893. Pp. 556. Price, $2 50.

Dr. Fairbairn, the principal of Mansfield College, Oxford, is a man well known in the literary and theological world as a gentleman of culture, and an eloquent and felicitous writer, of large acquirements, but he is a Congregationalist, and looks at his subject entirely through Congregationalist spectacles. This gives a bias to his whole work. He is a man with a theory, and naturally uses what material he handles for its support. His recovery of the traditional Christ, over which he exults, is the result of two processes, historical criticism and theological construction. By means of the former, which is only his own personal view of ecclesiastical and theological criticism, he attempts to break down the positions of the Catholic Church through the ages, and then on its ruins, he builds up a theology of his own. A good title for his book would be: "The place where Dr. Fairbairn has placed Christ in modern theology." Development is one of the chief elements with which he works, but in his use of it, he sets out with the erroneous premise that the environment determines the shape that the life assumes. On the contrary, if the Church is the Body of Christ, it has an inherent organizing and shaping force that takes on its proper form despite the environment, although the surrounding circumstances may at times hinder the normal development. His position, however, is necessary if he would have any basis for Congregationalism. Of the Body of Christ as a divine organic institution, he has no conception, and fails to grasp the idea that the Church is identical with the kingdom of God. His notion of it, of course, is that it is an aggregation of separate communities in which each community is left to organize its own polity and shape as circumstances shall require. With such a squint, these lectures are quite unsatisfactory, although there are many eloquent and beautiful passages full of grace and truth. Such a work as this, however, makes us more contented and satisfied with the place of Christ in ancient theology.

JAMES POTT & Co., publishers, New York, have just ready "The Place of the Feast of the Transfiguration in the Christian Year," by the Bishop of Springfield and the Rev. Dr. Egar. The fact that the feast of the Transfiguration will fall the present year on a Sunday suggested the publication of this brochure in the hope that it would help to draw attention to the great festival, and promote its reverent and intelligent observance. [60 pages, 8vo, 50 cents.]

THE July *New England Magazine* is a bright, summery number, the very thing to while away the *tedium* of railroad travel or to complete the luxury of recreation at the seashore or in the mountains. There is more fiction than usual, and it is of the highest quality, and deals with unhackneyed subjects. With this issue the magazine passes into the hands of Warren F. Kellogg, who has purchased the assets of the old company and will continue the publication of the magazine, managing it himself from its new offices, at 5 Park Square, Boston. Mr. Kellogg was formerly treasurer of the Boston *Post*. Edwin D. Mead, the chief editor of *The New England*, under the old stock company, and Walter Blackburn Harte, the managing editor, will be associated with Mr. Kellogg in his new enterprise.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOS. WHITTAKER

"The Vicar of Morwenstow": A Life of Robert Stephen Hawker, M. A. By S. Baring Gould, M. A. 312 pp. Paper, 50 cts.

MACMILLAN & CO.

Pietro Ghisleri. By L. Marion Crawford. $1.00.

A. C. McCLURG & CO., Chicago

Baroness Burdett-Coutts. A sketch of her Public Life and Work, prepared for the Lady Managers of the World's Columbian Exposition by command of Her Royal Highness, Princess Mary Adelaide, Duchess of Teck. 75 cts.

A Brief Sketch of the Life and Character of Agnes Waterbury Rodman. By her father.

PAMPHLETS

A League of Justice, or Is It Right to Rob Robbers? By Morrison I. Swift. The Commonwealth Society, Boston. 50 cts.

Notes of a Course of Lenten Sermons. By the Rev. E. Walpole Warren, M. A. J. H. Dickson's Sons & Co.

The Household

The Three Birdlings

A MEMORY

BY MAIE ALLYNE

'Twas when the earth was rose abloom,
And fragrant airs the blossoms stirred
While gladsomely each little bird
Gave praise in skyward leafy room;

I plucked the roses for a crown,
So fair and sweet, of white and red,
And wove them for the sainted dead
Whose slumbering eyes were long pressed down.

Tall, waving grasses covered her—
The loved grandmother long ago;
We parted them her feet below;
There little birds did nested stir.

"I lookit through the grassy veil,"
Three mouths agape was my surprise,
Three bare, gaunt forms with closed eyes;
The fledglings gave a plaintive wail.

Where was the mother? we had naught,
How all alone they seemed to be!
We closed the grass that none might see.
A mower passed; if ill he wrought

I know not—or perchance they trilled
That summer time in wild rose bower;
But He who cares for bird and flower,
Our helpless need with *love* hath filled.

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER IX

"Ah! it is you; with that brow of truth,
Ever too pure for the least disguise,
With the same dear smile on the loving mouth,
And the same sweet light in the tender eyes."

—*Phoebe Cary.*

"Sweet Twenty."

Once again Marion Martyn stood in the familiar room in the Brooklyn house; in the room where the associations of childhood and the remembrance of her grandmother crowded upon her overpoweringly. Four years had passsed since she bade farewell to the Thorntons' home, which had been hers in the truest sense of the word, and now she stood by the window as she had been used to do, the same, yet not the same being.

She was spending her twentieth birthday with her old friends; merely a flying visit to New York, as her aunt could not spare her long at a time; the dependence of the elder woman upon the idolized niece had increased with the years, and the separation of even a week's time was painful to Miss Roy. "Something the heart must have to love and to cherish," and for Marion the proud heart stooped low in its love. Especially was Miss Roy jealous of Mrs. Thornton's influence; and Marion, who felt towards the latter a daughter's affection, was careful to avoid exciting this jealousy for fear of an estrangement arising between the families.

This yearly visit to Brooklyn was the one right she insisted upon, claiming it as proof of her continued esteem for her guardian. She stood looking out upon the fitful March day, the clouds driving furiously across the heavens and the wind whistling around the corners of the streets. The girl apparently partook but little of the stormy nature of her birth month, so calm and gentle was the face uplifted to the wind-swept sky, but there were soul-depths stirring within that pure breast and shining from her dark eyes.

The day of "sweet sixteen" when our grandmothers were in the zenith of youth's beauty and power, has given place to the more lasting brightness of maturer womanhood. To-day the world requires something more than facial beauty for its feminine ideal, there must be added to the sweet freshness of girlhood, a higher development of intellect to meet the true needs of an enlightened people; the cultured woman is the woman of the day. The danger lies in overstepping the line; in a tendency to direct her influence away from its true centre of usefulness—the home; intellectual culture appears most beautiful when combined with a practical knowledge of the duties that essentially belong to woman, and it should be the aim of our female colleges to form their pupils after this mould. For the accomplishment of this object, time is required; as woman's sphere widens, a longer period of preparation is needed, therefore it is that the development of a girl of to-day is slower than it was in the early half of the nineteenth century, and more frequently is heard to-day the praise of "sweet twenty" than of "sweet sixteen."

At twenty years the blush of maidenhood is still fresh upon the cheek, the dreams and ideals of youth remain yet to be fulfilled or disillusioned, joy, love, and hope are the prevailing sentiments yet, there is an added charm of womanly dignity, of riper knowledge, of clearer insight than the more unformed mind of the younger years can know. It is, as it were a point of time where the young heart would fain rest, where every breath is happiness, where there comes no sense of regret for the past, and no desire to hasten the untried future.

Some such sense of joy filled Marion's heart that morning, as she went about the house, crooning some love song which rang in her ears continually, and brought lingering smiles to her rosy lips. She wore a morning dress of pale blue, in contrast with which the blue of her eyes took a deeper hue, and upon her corsage was pinned with a silver arrow a cluster of early snow-drops, the birth-day flowers which the doctor had previously bribed the old market woman to bring in for that day.

Coming lightly down the broad staircase, the girl became aware of some one standing just within the hall door watching her, and immediately found her hand grasped in cordial pressure by John Seymour.

"You did not know that I was to be the honored guest to-day?" he said, his eyes lingering upon the fair face, then added with half-sigh, "Ah! the child is the woman now."

Was there disappointment at that first meeting? He hardly knew. Vanished was the child face he had so often pictured, with its unconscious, mirthful look; the luxuriant dark curls that had hung in tangled waywardness about the dainty shoulders were now gathered into a graceful coil upon the well-poised head, only a few stray ringlets shading the white forehead. But the forehead had gained in intellectuality, the eyebrows seemed more clearly outlined, and the mouth more sweetly curved. As he looked, the merry light came back into her face, which at the moment of greeting had been serious of cast, and with the roguish smile he remembered well, Marion said: "You think the change is for the worse? I'm sorry for your disappointment, but indeed I cannot help it, sir!"

"I shall not tell you my thoughts," he retorted, playfully, "suffice it to say, the old days are no more. So you are twenty to-day," he added, wistfully. "It is so long since I was twenty I should like to know how it feels."

"Just exactly like nineteen," was the reply, "I can't feel a bit older than I did yesterday, but seriously, it does seem very old, doesn't it?"

"I suppose you regard me as a Methuselah, then, for I celebrated my thirtieth anniversary a short time since?"

"You never seem old to me," was the quiet answer, as Marion descended the last step and together they entered the parlor, but even as she spoke and they came into the clearer light, she noted the change that four years had wrought in him. Hard work and close application to study showed in the increased thoughtfulness of his face, the rather stern mouth, and an occasional gray hair about the temples. Yes, John Seymour would never be a young man again; at thirty he had outgrown his youth, but he still retained his enjoyment of its joys.

Those words of Marion's, so simply spoken, had gone straight to his heart: "You never seem old to me." If that was true, what possibility the future still held out for him, for him who in his early manhood had known one passing dream of love, and had since steeled his heart against its inroads; for him, the idolized young minister to whom the most exclusive houses in the city held open doors, and for whom more than one fair woman was willing to risk her happiness, but in vain! At last there dawned upon him the knowledge that this child whom he had watched grow into womanhood could alone fill his heart. Bah! was he dreaming to dare to think that he could win that fair young life to cast its lot with his. She looked upon him as an elder brother, nothing more, and with strong effort of will, he put the thought of happiness from him.

The day passed pleasantly for them all; it had been months since John Seymour had given himself a holiday, and he felt a school boy's delight in the absolute freedom from care, and the restfulness which the Thornton's home seemed always to impart to those who came within the shadow of its walls.

The doctor and his wife were the two unchanged ones of the little party which once again gathered in the dining-room. Mrs. Thornton's queenly form and sympathetic face, and the doctor's portly figure and kindly countenance were the same as of old, and soon the talk flowed as freely as if no years had intervened since last those four were seated around that familiar board. After dinner the gentlemen remained in the room, while Marion and Mrs. Thornton went off to the latter's sitting-room upstairs to have one of their long, cozy talks, in the midst of which cards were brought to Marion from below.

"Claude Wilton and Jessica Lynn, what a delightful surprise!" and presently there was a burst of laughter from the parlor and exclamations of joy which brought Dr. Thornton to the door. "Hello? this is a pleasure for our little girl. How are you, Claude?" shaking that young gentleman's hand and bending to kiss Jessica's pretty face. "The dimples are all right, I see," he said, caressing the soft cheek uplifted to him. "Well, I'll leave you for awhile, and finish my talk with Seymour?"

"Is that fellow here?" asked Claude, making a comical grimace, as he heard the doctor's parting remark.

"Yes, he's here," laughed Marion.

"Does he drop in every day? in a friendly, cousinly manner, of course!"

"No; this is his first visit since my arrival; but I hope it won't be the last."

"Whew! she's just like the rest of the girls now-a-days, Jess; she smiles on the parsons. I don't wonder, though, for they're such a steady lot of men, and don't lead their sweethearts a dance—like me, for instance (seeing Jessica's color rise); now I don't blame the girls for not wanting a good-for-nothing scamp, who can't stick to one thing long enough to make a success of it."

The lazy, teasing tone had changed perceptibly, and Marion was quick to note the dissatisfaction hidden by the raillery of Claude's manner. So when Mrs. Thornton came into the room and engaged Jessica in friendly conversation, quite winning that young lady's heart, Marion took the opportunity to fathom Claude's speech.

"Are you not going to study law, Claude?"

"There was some talk of it, and to tell the truth I am pegging away at it now; but somehow, I don't feel enthusiastic over it," he answered moodily. "I was made for action, not study, as I tell my father, but he won't believe it. Of course he's disappointed that I don't take to the ministry, but I tell you what, Miss Marion, I'm not a hypocrite, if I am a sinner otherwise, and I just couldn't settle down to going about with a long face and wearing a gown, it doesn't suit my ideas of manliness."

"If that is your ideal minister, I feel sorry for you, Claude," she began gently; then suddenly remembering that such must naturally be his ideal from association, she stopped short, coloring quickly.

"Since we came to New York to live," Claude put in hastily, "my father has had his hands full of work, and I could have helped him, I suppose. I know it must be my fault that we don't seem to understand each other."

"I know it is not want of capability on your part, Claude; but it may be lack of application, and absence of enthusiasm, as you say. Surely no man would dare to enter the sacred ministry unless he felt called of God, and willing to throw all his energies into the work. You are right to shrink from its responsibilities, its self-sacrifice, if you feel yourself unworthy; but oh, Claude, don't waste your manhood in playing with life—think of its glorious possibilities, and whatever you do, make the best use of the splendid opportunities that God has given you."

Marion's voice increased in intensity as she spoke, and every feature of her expressive face showed the emotion she felt. As Claude Wilton listened and watched her, the old adoration sprang up anew. More moved than he cared to show, he answered slowly, his gaze fastened upon her face: "Perhaps if I had some one always with me, some one in

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my home to inspire me to work, I might become worthy of such inspiration."

Marion's color deepened, and she could not quite conceal the fine scorn that tinged her answer: "Such should not be the case; the fountain of truth, which is the mainspring of true manliness, must find its source within your own breast; no outside influence can avail, if there exist not a mind conscious of its own integrity."

Claude felt the implied sting, but could only say in low tone: "The time may yet come when you will find me not wanting in true manhood."

"I believe it, Claude, I have always believed in you, and it is my desire for your advancement that moves me to speak as I have done. Forgive me if I have said too much."

"That could never be."

In the dining-room John Seymour had at last brought the doctor's confidences to an end, and their entrance into the parlor also brought to a close the above conversation.

Claude Wilton re-assumed his usual manner—that of the gay cavalier—his frank, open countenance, contrasting with his light and oftentimes frivolous speech. To a casual observer, this splendid specimen of young manhood, with its stalwart frame and well-developed muscles, seemed but a wasted gift; but there were some (and Marion among the number), who knew of acts of unselfishness and deeds of courage which would honor the noblest hero of song or fiction; in time of peril, his was the bravest heart, the most daring hand; and for the sick and helpless none gave more tender sympathy or readier aid. But Claude's laughing lips never betrayed the secrets of his heart; nay, they rather hid them from the common gaze.

Jessica was persuaded to remain with Marion during the latter's short stay in the city, and the afternoon passed in planning expeditions for Miss Lynn's benefit, it being that young lady's first visit to New York City.

John Seymour listened to their joyous talk, and felt himself outside the young world in which they moved with the free step of youth, but only for a moment. Mrs. Thornton's ready tact unconsciously drew him into the charmed circle, and he soon found himself laughing at Claude's mischievous sallies, and enjoying Jessica's confusion; it generally fell to Marion's lot to protect that gentle maiden from the teasing propensities of her sweetheart's brother. And Frank Wilton had returned to the old allegiance; letters came regularly, giving detailed accounts of his first voyage, and filled with mention of Harold Levering's kindness. "Levering will make his mark some day," Frank wrote; "already he is high in favor with the officers, and expects to turn his inventive powers to account. He's a man of brains."

Marion was grateful to her absent friend for his influence over Frank, and could not resist a feeling of pride in Levering's chance of promotion. So affairs had shaped themselves smoothly, and the days passed happily by.

The day of departure came, and the farewells were said hopefully, as the friends expected a speedy re-union at no distant hour. In his study that morning, John Seymour vainly tried to concentrate his thoughts upon the theological treatise that lay before him on his desk. Rising impatiently from his study-chair he took several restless turns about the room, then reseated himself with his thin lips tightly compressed: "It's no use thinking of her. I would not ask the sacrifice, even if there were a shadow of a hope for me." And with a determined countenance he took up the freshly-cut magazine and plunged into the subject with his usual ardor. And Marion, flying homeward on the south-bound express, mused on this wise: "He thinks I am a child and not worth his notice; if he only knew how little I care for mere pleasure, and how I miss the old life, perhaps it would be different." The eyes that looked out dreamily upon the flying landscape were filled with a sudden mist not caused by the car-smoke without, but equally dimming the brightness of the sunlit morning.

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

Sowing and Reaping

BY ANNA RAYMOND

"Whatsoever a man soweth that shall he also reap." "That's my verse for this morning, mamma, but you don't need to explain that to me. Anybody knows what that means. If a man plants corn, corn will grow, and if he sows wheat, wheat will grow."

"Yes," said Roy's mother, "but it means more than that, my son; we will talk about it after awhile. I wish you would run out to the orchard and get me a few of those sour apples."

"Oh, dear! I don't like to go way out there," said Roy, "my foot hurts me. Well, it does," he added, as he saw signs of a smile on his mother's face.

"Well," said she, "if you will watch little sister, I will go; I think it is just a nice walk, and if I were not in a hurry, would rather go than not, and would take baby with me."

"Oh, dear me, mamma, I can't watch her, she is such a bother; she gets into everything," whined Roy, with a scowl gathering on his forehead.

"You see, said their mother, "how she tries to imitate you. You ought to be very careful how you act before her."

"She don't have to do everything that I do," grumbled Roy.

"No," said his mother, "and I think I shall see that she does not. I wish while I am out that you would arrange the papers and books on the table and see how nicely you can make the room look. I have so many things to do this morning."

"Well, mamma, I guess you think I can do everything. I don't know how to arrange the papers," and Roy threw himself on the lounge in desperation at the great number of difficult tasks his mother had asked of him.

"What can I do with the child to cure him of this whining and grumbling?" Roy's mother asked herself as she walked toward the orchard. "I believe if he knew how it sounds—ah! perhaps that might do. I believe I will try it," she exclaimed suddenly. When she returned to the house shortly after, she went directly to grandma's room. Nellie was there and after a few moments' talk, grandma said:

"Well, perhaps you are right, Mary, but of course you won't expect me to help you. I could not bear to refuse the child anything he asked me. I guess I will take my work and go and spend the day with Julia. Don't punish the child too much, Mary; I don't think Roy is real well or he wouldn't be so pettish."

"I am afraid, mother, that Roy has had

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that for an excuse too long. I think he is more selfish than sick now. He expects everything done for him, but is seldom willing to do anything for any of us. I don't want to punish him, but I want to cure him of these bad habits. I have talked to him so much and it doesn't seem to do any good."

As Mrs. Lansing went back into the sitting room, Roy, with the frown all cleared away, said: "Say, mamma, I want to just go up to Harry Brown's a few minutes and see his new bicycle."

"Why, how can you, when your foot hurts you so much?"

Roy's eyes dropped. "It don't hurt me quite as bad as it did," he said.

"No," said his mother, "you can't go. You must stay at home and rest your foot."

Presently Nellie came through the room. "Nellie, will you help me make a ball?" asked Roy.

"Oh, dear," answered Nellie, "I haven't time to make a ball," and she hurried on through the room.

"Grandma will help me," he said to himself, and went to her room, but she was gone. And so he gave up his ball till he could have some help, and proceeded to amuse himself by teasing the kitten, and by being as disobliging to the baby sister as he imagined the others were to him. After a while he came out where his mother was baking. A smile came back to his face as he came up to the table,

"Oh, good; here's a turnover for me," and he started to take it.

"No," said his mother, "I don't like to go way out to the orchard and get apples to make a turnover for a little boy that can't do anything for any one. I think pie is very bad for people that have nothing to do. I am going to give this to the little boy that brings the meat. Did you ever notice how pleasant he always is? He does not look as though he had any too much pie either."

Roy said nothing, but walked slowly over to the window. "There comes Tom on his pony," he exclaimed. "I wonder if he won't let me have a ride. O Tom," he said, going out on the stoop, "let me ride Dick just up to the corner and back."

But Tom, usually so good-natured and obliging, made a face, as Roy often did, said something that Roy did not hear, and dashed off to the barn with the pony.

The tears came into Roy's eyes now, and he looked very sober. "I don't see what makes everybody so cross," he said to himself. "I wish grandma would come home."

Roy ventured a few more requests during the forenoon, but was refused, and not very pleasantly, he thought; though no one used as sharp a tone as he often did in answering them.

Not long before dinner-time he went out to the barn and sat down in the doorway, feeling very lonesome and miserable.

Up the road a little way, as Roy was watching for his father coming home to dinner, he could see Mr. Thompson's patch of corn, ripe and yellow. It made him think of the text he had learned that morning. "Mamma said it meant more than raising corn, when you planted corn. I wonder if it means being cross to folks because they were cross to you. I don't believe I ever was cross to them as they've been to me this morning. I should'nt wonder if they did'nt any of them like me at all, except grandma and maybe papa." He crept inside the barn, and putting his head down on his knees began to cry in earnest. In a few minutes his father drove into the barn and seeing the forlorn heap by the door, at once asked what was the matter.

"O, I don't know," said Roy, brokenly, "everybody is cross to me, and I s'pose I've been reaping."

"Weeping," said his father, "so I should say, but what's the trouble?"

"I said reaping," said Roy, but his father not being able to get a satisfactory reply, took him by the hand and led him into the house.

When his mother saw the tearful face, she held out her hands to him, and Roy, coming close to her, said: "I don't like the reaping, mamma."

"What does he mean?" asked Mr. Lansing, "I don't know."

"Don't you know my verses, this morning," said Roy. "Ain't this what you said it means?"

"Oh, I guess you have seen the meaning of the verse, my boy, though I did not think of explaining to you in this way. I wanted to show you what a very bad habit you had."

"What a poor crop you were putting in," said Tom.

The smiling faces of all made Roy think that perhaps they did like him a little, and as the rest gathered around the table, he whispered to his mother: "I do like you, mamma, and I'm going to be better to you."

Even grandma admits that there is an improvement in Roy, and if a sharp answer rises to his lips sometimes, or a grumbling one, it is only necessary to say "whatsoever," and Roy keeps it back.—*Free Baptist.*

"Let's make a little sunshine!" said Uncle Jack.

"Make sunshine! Why, how you do talk!" said Charlie through his tears. "You haven't a sunshine factory, have you?"

"Well, I'm going to start one right off, if you'll be my partner," replied Uncle Jack. "Now let me give you the rules for making sunshine. First, don't think of what might have been if the day had been better. Second, see how many pleasant things there are left to enjoy. And lastly, do all you can to make other people happy."—*Ex.*

THE American Bible Society expects to complete in about a month, a new translation of the Scriptures, part of which have been in the printers' hands for four years. It is the work of a committee in Oroomiah, and is a revision of the modern Syriac Version. The translation was begun fifty years ago, and the committee has found unexpected difficulties, which have seemed to increase at every step. In order to adapt the work to a larger number of readers than existed when the first translation was made, many changes in the forms and orthography of words are necessary, as well as some alterations in the vocabulary. The labors have now been brought to a conclusion, and an edition will come from the presses of the Bible House, numbering about 5,000 copies.

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WE learn that Mr. J. A. Van Fleet is no longer secretary of the Temperance Encampment of Chicago, so widely advertised in our columns, he is in no way connected with the concern.

Financial News

Disquieting rumors from London incidental to the fortnightly settlement of accounts there between bankers and brokers, caused renewed uneasiness the early part of the week on this side, and some of our strongest securities suffered a heavy decline in price. Chicago & Northwestern Railway common sold for the first time in years at less than par, while New York Central, Lake Shore, St. Paul & Louisville and Nashville stocks also lost several points. These losses, however, were not due to any new bad features at home, being chiefly the result of foreign selling under pressure for funds and the efforts of ever-willing professional bear traders to break prices. The market rallied quickly and the week closes with a firm recovery of values, and with every indication that Wall Street, at least, has now seen the lowest prices all along the line which may be attributable to the present crisis, unless of course Congress should be utterly disappointing in its silver legislation.

Money is considerably easier, and has loaned down as low as 4 per cent on call, with an average rate of about 7 per cent for the week. Good commercial paper is being taken by banks in a limited way at from 8 to 12 per cent discount. It now seems reasonably sure that the banks will have ample funds to move crops within the next sixty days without much trouble; the prospect in this direction was far from re-assuring only a few weeks since Money which has been hoarded for a long time by banks and individuals is slowly finding its way back into circulation, and as this hoarding has been the chief cause of all the trouble, its return to useful activity brings us all just so much nearer the goal of prosperity.

C.

New York, July 17, 1893.

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Household Hints

AMMONIA AS A CARPET CLEANER.—If you wish to clean and brighten your carpets after they have been beaten and put down, wipe with a cloth wrung from water, to which a little ammonia has been added. A tablespoonful of ammonia in a gallon of water will often restore colors in carpets; it will also remove whitewash stains from them. In fact, the housekeeper has no better help than her bottle of ammonia. A few drops in a cupful of warm water, carefully applied with a soft rag, will clean paintings and chromos. Again, it will clean brass.—*Good Housekeeping.*

TO REMOVE GREASE SPOTS.—Every woman knows that whereas a grease spot upon the surface of a woolen fabric may easily be removed with any of the various preparations of benzine, it is almost sure to return with use. However, if when the grease is perfectly fresh, it be rubbed either with bits of the porous paper that pins come on, or a piece of blotting paper, in almost every instance it can, with the expenditure of sufficient patience, be entirely absorbed, with no danger of a second appearance.—*Good Health.*

IT is surprising that women do not more often adopt the method used by storekeepers for cleaning and polishing glass. I have tried it myself for several months, and found it especially valuable during cold weather, when it would not be practicable to use water outside. I used it both in and out. Provide yourself with common alcohol and whiting; make the cloth damp, but not wet, with the liquid, then dip it into the whiting. Rub the glass as you would if using soap and water. Polish with chamois. Windows cleaned in this manner will shine and sparkle, and will keep clean much longer than if done in the old laborious way of washing and rinsing and wiping and polishing. Next after clean glass come neat shades. To keep shades from streaking, dust them every time the room is swept. Do this by drawing the shade down to its full length and using a feather duster along the front and over the roller. As you roll up the shade keep on dusting the roller. You will by this means brush both sides, for they roll up from the outside. Care should also be taken, now that the season of open windows and sudden showers is at hand, that when windows are opened from the top, the shades shall be tightly rolled, otherwise they will be spotted before you are aware.—*Jenness Miller Illus. Monthly.*

Summer time, with its bare floors and colorless matting, is when rugs are most needed. Here, then, is a hint that some women may be able to use. It is more than probable the house holds an old, worn ingrain carpet, rolled away somewhere. If this needs brushing, brush it. Then cut it into strips an inch wide, being careful not to cut across the warp; back-stitch the strips together and send them to a weaver of rag carpet with instructions as to the lengths you desire woven, and the injunction to use the best warp possible. If you think it too much trouble to cut and sew the strips, the weaver will doubtless do that work also for a trifle. You will receive some handsome, thick rugs, which those who do not know the secret, will think closely allied to Turkish. The effect, where the original carpet was of a bright color, is really charming, and you have the satisfaction of ordering just such lengths as suit your needs, for a bay window, or in front of a sofa or a bed. These rugs, which, by the way, will not answer for stair carpet, as they are too stiff and thick, will last indefinitely.—*Jenness Miller Illus. Monthly.*

HOW TO RESTORE DROWNING PERSONS.—Everybody may be called upon at any season of the year to afford assistance to drowning persons, while the doctor is being sent for, and Prof. Laborde's simple method for restoring breath when all other means have failed, deserves to be universally known. A Paris correspondent tells us that, at a watering place in Normandy, two bathers, a young man and a boy, who were unable to swim, went out of their depth and disappeared. They were brought on shore inanimate, and were taken to the village. Two doctors were sent for, but the young man gave no signs of life, and they declared he was dead. M. Laborde, who was fishing at half-an-hour's distance, came up as soon as he heard of the accident. He examined the body and found that the extremities were cold and the heart had stopped. Then, taking hold of the root of the tongue, he drew it violently forward, giving it a succession of jerks in order to excite the reflex action of the breathing apparatus, which is always extremely sensitive. At the end of a few minutes a slight hiccough showed that the patient was saved. In addition to the usual restorative means, Prof. Laborde, in extreme cases, rubs the chest with towels soaked in hot and nearly boiling water, although the skin is blistered by this.—*Good Housekeeping.*

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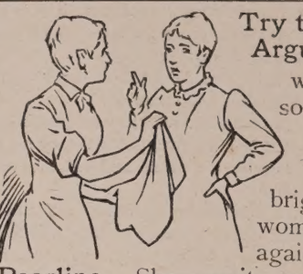

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